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Lobbying

A GROWING FACTOR IN OUR LEGISLATIVE PROCESS

Francis X. Quinn, S.J.,—Woodstock, Md.

WETHER LOBBIES BE VIEWED as an asset or a liability in a democratic society, it is sometimes hard to avoid the conclusion that they are prone to abuse their position and their power. If vital information concerning lobbies was publicized more widely, the people would be in better position to evaluate the propriety of the pressures which are brought to bear upon government officers. Defective coverage of actual spending is the most notable weakness in the present lobby picture. This deficiency results from a certain vagueness as to what constitutes lobby spending and which government agency enforces the reports on lobby expenditures.

A certain amount of controversy has always surrounded efforts to influence and control governmental decisions and actions. Charges and countercharges, praise and negative criticism of lobbying can be traced back to 1854 when the National Cotton Manufacturers tried to lobby, and to the controversy of 1862 when U.S. Brewers united to protest a \$1.00 per barrel tax on beer. Criticisms of lobbying are mirrored in the pioneer lobby laws of Massachusetts and Wisconsin in 1890, in the popular 1905 state control measures against the spending by insurance companies to influence legislation. It was Woodrow Wilson who labeled lobbies insidious because they tampered with the administration's requests. Ten years ago, President Truman was deeply concerned about lobbying and labeled the real-estate lobby "a little group of ruthless men engaged in a deliberate campaign of misrepresentation and distortion." Today's newspaper or magazine will carry charges and countercharges, as lobbying is deemed "good or bad," largely according to the personal convictions of the observer.

The Right to Lobby

The right to lobby rests upon the right of petition—guaranteed in the First Amendment of the Constitution. Besides the fact that the people have a right to assemble and to petition the government, certain factors, such as the two-party system and the complexity of legislative interests, make lobbying inevitable and even tend to pro-

mote its expansion. In a two-party system neither party can entirely neglect the interests of single groups. True, special-interest groups have existed since the founding of the Republic; but the great proliferation of organized groups came in the twentieth century. The multiplication of specialized segments of society threw upon government an enormous new burden. Specialization had as its corollary inter-dependence; inter-dependence had as its consequence friction. The new types of interests needed new mechanisms to formulate and state their needs—instruments better suited to the purpose than the older type of geographical representation of interests.

In the widening scope of governmental activities, the law-maker finds himself called to act on a multitude of subjects with which he may have only a meager acquaintance. Among the lobbies now functioning in Washington, the variety ranges from Civil Rights, World Peace, Interstate Commerce, Education, War Claims, to humane treatment of animals, and dozens of worthy causes.

Space-Age Washington has become a bustling Mecca for all manner of national and international lobbies whose number is estimated to range well over 2,500—at least four for every member of Congress. In such circumstances lobbyists make themselves useful by supplying data, writing speeches, even drafting bills.

To say that lobbies perform a representative function is not to assert that public officials should not be wary of them. Modern lobbying has outgrown the activity from which it derived its name: personal solicitation of elected representatives in the lobbies of legislative chambers. It utilizes the rapid means of communication to bring a barrage of telegrams and telephone calls to Congressmen when a bill is about to come to a vote. Descent on the Capitol by influential constituents or masses of voters can be similarly arranged overnight, if need be, in an age of space travel.

Advertising to influence public opinion and thus generate pressure upon Congress is used on a gigantic scale. Large lobbies have been known

to buy space in every daily and weekly newspaper in the country, and in the influential national magazines, besides purchasing radio and TV time. More frequent than large scale advertising are pamphlets and throw-away brochures designed to influence opinion on issues which are, or shortly will be, before Congress.

Lobby Expenditures

To fully appreciate this discussion on the advantages and disadvantages of persuading public officers to adopt certain policies, the reported spending of lobby organizations is always interesting. Lobby groups are required by Federal regulation to register with the Secretary of the Senate and Clerk of the House, and to file reports showing how much they spend quarterly to influence legislation. Several weaknesses in this regulation have enabled various lobby groups to decide for themselves the extent of reporting expenditures. Some lobbies include everything, from office rent to secretaries' salaries, as money spent to influence legislation; others put down a fraction of their operating costs.

The 1946 Lobby Act requires spending reports from everyone who "directly or indirectly solicits, collects, or receives money or any other thing of value to be used principally to aid, or the principal purpose of which person is to aid, in the accomplishment of the passage or defeat of any legislation by the Congress." Along with several other national associations which for many years had tried to influence Congress, the National Association of Manufacturers was of the opinion that it did not have to register as a lobby organization or to file reports under the Act. When the Government claimed that the Association was subject to the provisions of the lobby regulation law, the N.A.M. in 1948 sought, and in 1952 obtained, an injunction restraining the Government from holding it liable for non-registration. The specific grounds on which the N.A.M. claimed exemption from the requirements of the Lobby Act were: 1) That the law was unconstitutional because it deprived the Association of its constitutional right to petition Congress; 2) that, even if the law were found to be constitutional, the N.A.M. was exempt, in any case, because its principal purpose was not the passage or defeat of legislation. A Supreme Court decision in 1954 (U.S. vs. Harriss) in effect limited this Act to "direct communication with members of Congress." This decision presumably

means that a group need not report money it spends to generate pressure for or against a bill before Congress. The wording of the Act is variously interpreted, accordingly as the word "principal" is believed to mean primary, major, or important. Finally, since no Government agency is charged with enforcing the Act, some groups do not report at all, and many fail to meet reporting deadlines. Therefore, it is difficult to ascertain how much pecuniary influence is used in addition to direct influence in Congress.

Lobby expenditures, as reported to the Secretary of the Senate and the Clerk of the House, climbed over the \$4 million mark in 1959. In these cramped offices on the Hill, it is possible for the public to inspect the official reported expenditures. Each lobby report may be obtained for reference-room reading on a library card and call system—rewarding occupation if one has months to check over hundreds of registered lobbies.

Leading all registered lobbies in spending during the last year was the AFL-CIO with a multitude of legislative goals, including defeat of labor legislation, liberalization of social security and unemployment benefits, reduction of taxes and extensions of the minimum wage law. Affiliates of the AFL-CIO were also high in lobby spending. Employee and Labor groups spent close to a million dollars for their combined interests.

Business groups, viewed as a totality, spend double labor's lobbying force. In 1959 the lobbying expenditures of organizations engaged in business interests exceeded two million dollars.

In business circles cautious first steps toward more unified lobbying are being taken to "balance the organized program of labor." One harbinger of things to come in business lobby organizations is the hiring of a new private consulting firm, Public Affairs Counsellors, Inc., to coordinate an organized effective influence. However, fear of the general reaction of the public, both as shareholders and as consumers, will probably be the major deterrent to overt organized lobbying activity by any large number of corporations.

Expansion of Interests

In a discussion of the aims of lobbying groups, the partisan orientation of large groups with a varied membership becomes more noticeable as these groups move from the advocacy of the narrow interests of the membership toward an at-

tempt to represent their members on almost the whole range of public questions. The resolutions of such organizations as the Chamber of Commerce, the AFL-CIO, and the American Farm Bureau Federation are not limited to matters of business, labor and farming. All these organizations resolve on everything from atomic energy to public education. When groups expand their range of concern over the affairs of mankind, they are oftentimes bereft of cues of action in their immediate self-interest and grasp hold of whatever ideological rudder seems to suit their taste.

A statement giving the bona fide total membership of lobby organizations should be required. Such a regulation would tend to make lobbies more representative of their actual and potential membership, and more democratic in their pro-

cedures. If vital statistics concerning lobbies are given greater publicity, the people will be able to evaluate the propriety of the political pressure brought to bear upon government officers. The sometimes deliberate or even careless use of lobby influence, without its being properly analyzed and evaluated, creates a constant threat of the use of false and distorted conclusions as a weapon against legitimate enterprise.

The regulation of the Lobbying Act requiring periodic reports, etc., is based on the theory that publicity resulting from the information supplied by lobbyists and lobbying groups will alert public opinion and thus keep such activities within bounds, and will help to correct any transgressions. Legislation will thereby be able to resist unreasonable pressures, and public opinion would then appear in a true perspective.

Francis Bacon, the Master Planner

HE WOULD FEEL AT HOME IN OUR WORLD

Liam Brophy, Ph.D.—Dublin, Ireland

FRANCIS BACON IS THE IDEAL portrait-sitter for the biographer. He possessed a personality of amazing complexity between the extremes of meanness and magnificence; he was a statesman of undefined, yet far-reaching influence, and a writer of such versatility and power that a few serious scholars have actually claimed him as the real author of Shakespeare's plays and sonnets. He was, above all, a thinker of profound and original genius whose thought affected the whole course of human endeavor in the generations which followed him. He switched the course of men's thoughts, at a time when these thoughts superabounded in vitality, from the ideal to the utilitarian, and so set the wheels of progress and scientific achievement in motion. He had plans of social engineering which greatly resemble Socialist blueprints for society. We have ample reason to regard him as the chief architect of the modern world.

During this fourth centenary of Francis Bacon's birth, we shall doubtless see a profusion of biographies and studies on this enigmatic statesman-philosopher. Since Macaulay's ill-considered attack, opinion of Bacon has veered between

abuse and adulation. But the shifting perspectives of advancing time and the accumulation of knowledge of the man and his mentality, tend to a truer and more just appraisal. One of the more recent appraisals—J. G. Crowther's *Francis Bacon: the First Statesman of Science* (Cresset Press)—is rather ingenious in its efforts to totally whitewash the "immortal Verulam," but is a fairer portrait than most.

Francis Bacon, the youngest son of Sir Nicholas, Keeper of the Great Seal, was born at York House, London, on January 22, 1561. Bacon's mother, Lady Anne Cooke, was sister-in-law of Lord Burghley, Queen Elizabeth's Lord Treasurer. Bacon's parents were people of high aristocratic rank and possessed a rare nobility of mind, since they were consummate scholars and linguists. Not only was the home milieu favorable to a flowering genius, but the whole of Elizabethan England was alive with intellectual excitement, and the moral atmosphere was receptive to new ideas; it encouraged the seeds of genius with all the bracing keenness of spring air.

Young Francis was a delicate child, and seemed

more given to pondering than playing. Anecdotes are told which reveal him as a precocious boy, eager for explanations and experimentations, and eminently practical. When he was thirteen, he was sent to Trinity College, Cambridge, but was so disgusted with the pedantic and barren methods of teaching in vogue there that he left the institution with a dislike of Aristotelianism and the scholastic method. He resolved to put knowledge at the service of humanity by making philosophy emerge from the classroom and come out and work.

Setting the Tone

After three years' detention in Cambridge, young Bacon accepted a post on the staff of Elizabeth's representatives at the French Court. In a summary of himself and his prospects, written at that time, we have a good indication of the tenor of his mind, and of why he chose the decisive course which affected so much the whole course of European thought. He comments:

"Whereas I believed myself born for the service of mankind, and reckoned the care of the common weal to be among those duties that are of public right, open to all alike, even as the waters and the air, I therefore asked myself what could most advantage mankind, and for the performance of what tasks I seemed to be shaped by nature...." About the same time, Shakespeare was writing "the spirit that means to be of note begins betimes (early)."

Bearing in mind that the author of this prologue was still in his teens, may we not discern the future polished essayist, and the scientist-statesman in the following: "I possessed a passion for research, a power of suspending judgement with patience, of meditating with pleasure, of assenting with caution, of correcting false impressions with readiness, and of arranging my thoughts with scrupulous pains. I had no hankering after novelty, no blind admiration for antiquity...." Then comes a passage which appears to offer a clue to the moral enigmas of Bacon's life. He was known to be ambitious, almost ruthlessly so, and has been rightfully or wrongfully accused of taking bribes. But did he do so in order to reach a position of power and influence the better to put his knowledge and science at the service of his fellow men and "for the relief of man's estate?" There is reason for thinking so. "My birth, my rearing and education, had all pointed, not towards philosophy, but towards politics; I had been, as it were,

imbued in politics from my childhood. And as is not unfrequently the case with young men, I was sometimes shaken in my mind by opinions. I also thought that my duty towards my country had special claims upon me.... Lastly, I conceived the hope that, if I held some honorable office in the state, I might have secure helps and supports to aid my labors, with a view to the accomplishment of my destined task. With these motives I applied myself to politics." It seems clear from this explanation that Francis Bacon, at a time when many careers were open to rank and talents such as his, chose politics with the ultimate aim of helping mankind to a happier terrestrial existence.

Then the young philosopher was overtaken by misfortune which showed his true metal and indicated how he accepted his own axioms of Stoic perfection. His father died suddenly and left young Bacon penniless when he was only eighteen. Francis hurried back to England and requested his influential relatives to put him in high political office. Whatever the cause, whether jealousy or his own seeming ambition, he was rebuffed and forced to take up the practice of law. It was perhaps better that he should rise by his own power and intelligence. He developed a mastery in debate and oratory which won him a seat in Parliament, the first rung on his ladder of success.

A Base Betrayal

There is one incident which occurred in Bacon's career at this time: it concerns the truest friend he ever had—the Earl of Essex. To make amends for his friend's early disappointments in politics, Essex made Bacon a present of a beautiful estate at Twickenham, and proved himself the latter's patron and benefactor in countless ways. Queen Elizabeth was enamoured of the handsome Essex who rejected her blandishments. "Hell hath no fury like a woman scorned." Besides, Elizabeth was furious most of the time. So, in revenge on many enemies at once, the Queen sent Essex to subdue Ireland and eliminate the great Shane O'Neill on whom she had also cast affectionate glances on a former occasion. Essex's Irish expedition was a failure. His heart was not in the campaign. Furthermore, he had respect for O'Neill who roundly defeated him and scattered his army. The Earl was recalled to Court. In a bid for freedom, he sought to stir up a revolt

against Elizabeth, for he was a popular hero of the people. He was put on trial for high treason. Even then he might have escaped had not Bacon, as one of Her Majesty's counsel, intervened to use knowledge of law and brilliance of oratory to turn the verdict decisively against Essex. True, Bacon had tried to dissuade his noble friend from his rash course. But when he saw that it was too late for help, he apparently made Essex's disgrace the occasion of his own advancement in the eyes of the Queen. The execution of this popular soldier caused such a wave of hostility against the Queen that she thought it advisable to publish a declaration explaining her course of action. The writing of this document was entrusted to Bacon—an assignment that did not tend to increase his prestige with Court or people.

His Rapid Rise and Swift Downfall

For his services Bacon was not trusted or rewarded by Elizabeth. His fortunes fared better under the Queen's successor, James II. Bacon married with much pomp into a wealthy family, but was later arrested because of his debts. His astounding abilities made him indispensable to the heads of State. He rose rapidly until, in 1618, in his fifty-seventh year, he was made Lord Chancellor of England, and Baron Verulam of Verulam. Three years later he was made Viscount of St. Albans. But in this same year of his eminence, 1621, his enemies who had been lying in wait closed in on him and brought about his downfall.

It was by no means unknown for judges to accept gifts from clients in those days. In this matter Bacon, excellent moralist though he was, appears to have followed the practice of his times. Lavish living and expensive tastes had left him in a state of almost perpetual debt. So, when an unsuccessful client, at the instigation of Bacon's foes, charged him with accepting bribes, the cry was taken up with hypocritical zeal. Circumstantial evidence seems to have been against the accused judge. The spineless King James yielded to pressure and had Bacon jailed for two days. After his release, Bacon retired to a place of serene obscurity where his life was reduced to the simplicity of poverty. This mode of life proved a better environment for genius than did the rancor of the political arena. Thus he spent the last five years of his life—a period during which his genius flowered.

The manner of Bacon's death was characteristic of the man. While riding to Highgate in March, 1626, he wondered, on the basis of previous observations, whether flesh might be preserved from rotting by snow, as had appeared to be the case. He resolved to try an experiment. He stopped at a cottage, bought a fowl, had it killed and stuffed with snow, and ordered that it should be kept in that condition till he should call for it a few days later. In the course of this experiment, he caught a severe chill which brought on his fatal illness. A month later he was dead, a veritable martyr to the modern scientific method of observation and experiment.

It is one of the most baffling enigmas of Bacon's life that a man so involved in the multiple affairs of State and the tedious routine of political affairs should have had time to acquire a competent grasp of all the departments of knowledge of his time, and to devise an entirely new system of philosophy. He ranks with his great name-sake, the Franciscan Roger Bacon, who preceded him by almost two centuries, and with Ramon Lull, Leonardo da Vinci and Goethe, as a universal genius. It was Bacon himself who initiated that specialization which was to render such universality of knowledge in one mind an utter impossibility.

Philosophy in Action

All through his busy life Bacon brooded over the prospect of putting philosophy into action. The aim of the sciences, he declared, had not yet been defined by anyone. They were at a standstill without receiving any increase of knowledge. The tradition of the schools was still a succession of masters and scholars; but there were no inventors. From the time of Plato, philosophers had scorned the idea of "making use of philosophy." Its value lay in helping us to endure our present ills rather than in removing them. Bacon aimed at the complete reconstruction of philosophy. His ideal has been summarized by Macaulay: "It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings. It was 'the relief of man's estate.' It was *commodis humanis inservire*. It was *efficaciter operari ad sublevanda vitae humanae incommoda*. It was *dotare vitam humanam novis inventis et copiis*. It was *genus humanum novis operibus et potestatibus continuo dotare*. It was the object of all his speculations in every depart-

ment of science, in natural philosophy, in legislation, in politics, in morals." That is to say, Bacon aimed at utility and progress. Matters were useful only insofar as they contributed to human progress.

Bacon's two chief works, *De Augmentis* and *Novum Organum*, certainly did what the author hoped they would do—ring the bell to call the wits together. This is not the forum at which to debate his claims of originality. He did succeed in casting out the unscientific deductive method in favor of the inductive. But he did not invent the inductive method, as certain ardent disciples have claimed. On the other hand, it has been argued that Bacon's notion of philosophy was far too narrow, limited almost entirely to the natural sciences, and that he was too mechanistic in his outlook on life and its many manifestations.

The Mechanical Mind

It is here perhaps that we come to the kernel of the difficulties concerning Bacon as an influential thinker: he was mechanistic in his outlook, in his undue dependence on induction, in his concepts of the State, society, education and the working of the human mind. A mind, such as Bacon's, is eminently useful in a period of transition and expansion to broader horizons. It helps preserve order and provides for the conduct and control of events within new dimensions. It is admirably suited to planning. Francis Bacon was the master planner who initiated an age of planning.

As with all men possessed of what Dostoevsky called the Euclidean mind, Bacon tended to approach social problems with the mentality of an engineer. We shall doubtless see him hailed in Moscow as a remote ancestor of social science after the Marxist pattern. The title of Mr. Crowther's book, *The First Statesman of Science*, indicates the growing awareness that has risen on this aspect of Bacon's genius—his application

of science and scientific principles to the matter of social administration.

Bacon put all his ideas and ideals for the government of man and society into his Utopian story, *The New Atlantis*. In this imagined perfect society, science is the master of things, and everything is ordered with rational ease because the scientist has taken the place of the politician. Society is governed by those who have achieved the greatest successes in their particular branches of science. It is far from Utopian, as that term is now understood, for as Macaulay has said, echoing Bacon's thought, "An acre in Middlesex is worth principality in Utopia." Bacon was very much down to earth. He was a planner, not a poet.

The Stamp of His Mind

In general, it might be said that the mechanistic turn of Bacon's mind and character puts its stamp on the mind of the modern world. The mechanistic pattern is evident in all his schemes for the betterment of mankind, in his almost complete denial of free will, in his social engineering and Behaviorist psychology. It was evident in the defects of his character: its coldness, opportunism and a certain ruthlessness in dealing with others. Bacon's mechanistic proclivities ought to serve as strong internal evidence against the possibility of his having written *Romeo and Juliet* and *Lear*. The determinist bent is evident in the tone of Bacon's superb essays, by which he is best known: their passionless precision and meticulous modulations are the moralizings of a master planner. It was of these modulations Macaulay said, in an oftmisquoted phrase: "They have moved the intellects which have moved the world." The intellect which devised Bacon's essays assuredly moved the intellects that moved the world along the road of utility and progress, with the ultimate aim of making men as comfortable and contented as possible in the vast grazing of the world.

Next to the problems of war, the central issues in a democratic society grow out of our efforts to shape our institutions so as to provide maximum security without compromising our basic freedoms. It is curious, said F. Sheed in *Society and Sanity*, how insensitive men can be to a diminishment of their essential manhood, provided they are comfortable.

The cult of easiness is a wholly inadequate guide to the goals of democracy. People who over-value physical comforts and the material things of the world cannot hope to be rated high in an appraisal of their state of civilization.

(*Monthly Letter*, Aug. 6, Royal Bank of Canada)

Stoicism in American Education

IV. DEWEY AND BRAMELD

Sister Mary Zeno, S.S.N.D.—St. Louis, Mo.

STOICISM IN MODERN EDUCATIONAL theory and practice is traceable to Ralph Waldo Emerson as its general source of inspiration. Emerson's Stoic cloak fell successively upon Charles W. Eliot and William Torrey Harris. Nearer to us in time is John Dewey, the "dominant figure in American philosophy today," who was twenty-three years of age when Emerson died. Dewey paid tribute to the latter at the Emerson Memorial Meeting, May 25, 1903, in a paper entitled, "Emerson the Philosopher of Democracy," in the course of which he said:

"Against creed, system, convention and institution Emerson stands for restoring to the common man that which in the name of religion, of philosophy, of art, and of morality, has been embezzled from the common store and appropriated to sectarian and class use.... For such reasons, the coming century may well make evident what is just now dawning, that Emerson is not only a philosopher, but that he is *the* philosopher of Democracy.

"Thinking of Emerson as the one citizen of the New World fit to have his name uttered in the same breath with that of Plato, one may without presumption believe that even if Emerson has no system, none the less he is the prophet and herald of any system which democracy may henceforth construct and hold by, and that when democracy has articulated itself, it will have no difficulty in finding itself already proposed in Emerson." (W. Feldman, *The Philosophy of John Dewey*. John Hopkins Press: 1954)

John Dewey, born October 2, 1859, in Burlington, Vermont, was third among the four stalwart sons. Graduating from high school at fifteen, he matriculated at the University of Vermont, where he finished his studies with a classical background mixed with natural science and philosophy. After graduation, he taught school for two years at a salary of twenty dollars a month. After young Dewey received his Ph.D. degree in 1884, he became an instructor in the University of Michigan. He taught at the University of Minnesota 1888-1889, only to return to the Uni-

versity of Michigan at the end of the year. As chairman of the Philosophy Department of the University of Chicago and director of its School of Education, he conducted a laboratory school from 1896 to 1904, after which he became professor of philosophy at Columbia University.

Stoic Influence

Since the Stoa and the Dewey world is a constant of inconstancy and flux, so their educational aims are similar. On the one hand, the Stoicks educated their girls and boys alike by following "nature's example," in which no difference in sex is regarded in training colts and puppy-dogs. Children learn to practice virtue, i.e., to be active in social service. These virtues are identical for both sexes. On the other hand, it has been said that in a class of Dewey's school, one may be surprised to find boys and girls varying in ages between ten to thirteen, all engaged in a weaving and knitting project. Out of this work grow lessons in historical research, social welfare, and in personal initiative. In the aims of both the Stoicks and Dewey, to know by doing and by experiencing, pragmatic realism and empiricism mark the realization of a socialized goal.

Dewey believed the educand to be "a social individual, and that society is an organic union of individuals" from which, if the social factor were to be deducted, "only an abstraction would remain"; in like manner, removal of the "individual factor from society" would leave only an immobile "lifeless mass." Education is concerned with "psychological insight into the child's capacities, interests and habits." Considerations of them help the teacher direct the learning activities of the child. The teachers must know their meanings "in terms of their social equivalents—in terms of what they are capable of in the way of social service."

To Dewey the Commandments, the moral law and sin do not exist. "Dewey's theory of morals is naturalistic, monistic, relativistic and pragmatic, not only because it excludes an eternal Lawgiver and a moral code, but also because

it finds its reason for existence solely in changing experience." No other writer has so forcefully summed up the stand of this American Stoic as has Geoffrey O'Connell who says that, according to Dewey "the school is an occupational one wherein the questioning attitude, the proving of oneself, takes the place of faith, truth and authority." Thus, students will one day form a society that is "man-centered, not God or Christ-centered. All of man's devotion and sacrifice must be offered to the service of emerging society. Sociology crowds out philosophy, science replaces religion."

John Dewey's naturalism possesses a massiveness which is perhaps found in no other recent naturalistic philosopher. He is dedicated to naturalistic materialism in his philosophy, religion and education.

Theodore Brameld

Theodore Brameld, a modern educator, has traced the philosophic threads interwoven in the "pattern of pragmatism-progressivism" back to ancient Greece. He says that Heraclitus exemplifies the "belief that all reality is characterized by constant change, that nothing is permanent except the principle of change itself." Brameld introduces other names that appear in the chain of continuity: Socrates, Protagoras, Aristotle, Francis Bacon, Locke, Rousseau, Kant, Hegel, Franklin, Harris, Emerson and John Dewey. Each espoused in greater or less degree principles inherent in the pragmatism, relativism, instrumentalism, socialism, or naturalism of the Stoa.

Theodore Brameld was born January 20, 1904, in Neillsville, Wisconsin. At the age of twenty he received his degree of A.B. from Ripon College where he served as secretary for two years. Having received his doctorate from the University of Chicago in 1931, he continued there as a Fellow until 1935. An assistant professorship at Adelphi College 1935-1938, at Columbia University Teachers' College in the summers of 1939-1945, and lecturer at the School of Workers, University of Wisconsin, 1944-1945, were his positions prior to that of professor of Educational Philosophy at New York University in 1947.

Dr. Brameld was authorized and subsidized to conduct a study in democracy. Edwin Embree and W. W. Alexander, president and vice president respectively of the Julius Rosenwald Fund, selected him. He was enjoined to discover "what

administrative practices in schools help or hinder the development of good human relations." He began the study late in 1944 and concluded it in April, 1945. Seven school systems whose philosophies ranged from those of traditional values to mature progressivism were involved.

Brameld espoused the cause of the radical "reconstructionist" philosophy. Reconstructionism is a materialistic educational philosophy formulated for the purpose of breaking "new educational frontiers." As envisioned by Brameld, Reconstructionism rests basically upon progressivism. But progressivism, which is a continuously evolving organism of the world, is in a state of constant flux. It is disappointing to discover in the philosophy of a modern educator, considered by many to be outstanding, many tenets of an ancient system that tended towards the downfall of nations. The lodestones of naturalism and materialism will ground his efforts as they have so many others. But what is more disturbing is the fact that Brameld has constant reference and praise for socialism—industrial, economic and educational.

Although well intentioned concerning the development of secular education in the United States, Theodore Brameld has slight understanding of Catholic education and less approval. Strange as it may seem, even this fact has its parallel in Marcus Aurelius' reign, when persecution of the Christians continued as a matter of course, after Trajan had set the example. The writings of Brameld reveal a creative mind philosophically designing a dynamic world-structure that purports to unify all nations, races and tribes. The soul of this super-structure is an educational system which by authoritarian control will indoctrinate mankind from the unborn child to the dying centenarian. When one tries to focus his eyes on the educational facets of the master blueprint, as drawn up, he realizes that this man dreams of conquering the world through the intellect of man which must be structured into bondage.

The End of Stoicism?

The detection of Stoicism in American education indicates that Ralph Waldo Emerson served as the primary purveyor of Stoic thought which was successively espoused by Eliot, Harris and Dewey. Somehow, Brameld has a lion's share in this process. Stoicism is realized in Eliot's pragmatic realism with which he introduced electives and technological subjects into college. Applica-

tion of the "activity" ideal of Harris broke the tension of serious application to study; and by the same token many schools made sports the core of their curricula. Dewey's naturalism and progressive sentimentalism weakened discipline and reduced human nature to the level that invited conditions pictured in *Retreat from Learning* and *Blackboard Jungle*. Annually 200,000 gifted high school students fail to matriculate at college, and undisciplined thousands pour from the schools to join the ranks of juvenile delinquents. With

morality weakened, education diluted to social experience, and home life waning, Brameld finds it opportune to introduce his blueprint for a "reconstructed" world, with a socialized educational program for all mankind from the nursery to the grave. His purely secularistic curriculum will be a preparation for the "one-enslaved-world," a twentieth century cosmopolis, unless the Stoic conflagration appears first in form of nuclear destruction.

(Concluded)

Warder's Review

Goals for the Sixties

A NON-PARTISAN PRESIDENT'S Commission on National Goals headed by Henry M. Riston, president of the American Assembly at Columbia University, recently reported recommendations on domestic and foreign objectives for America in the sixties. The Commission covered a broad spectrum, such as civil rights, medical care, economic growth, housing, education, automation and agriculture at home; and foreign trade, aid to underdeveloped nations, defense of the free world and support of the UN in the international arena.

Their description of goals is clear and, for the most part, not too controversial. The omission, however, of any careful consideration of the means to attain these goals renders the whole contribution rather sterile. It is well known that projections of lofty aims too often become scraps of paper, futile exercises in rhetoric, because they lack the implementation of methods and standards to be applied in achieving them. The Atlantic Charter was a noble statement of principles; but what happened to it in the succeeding drama of World War II and the aftermath at Yalta, Potsdam and those other conferences which resulted in contradictions of this so-called "*magna carta* of human freedom"?

In calling for progress towards civil rights, with special emphasis on school desegregation and equal opportunities in employment, the Commission probably echoes an objective which would be shared by a great majority of the American people. These sentiments existed before the Commission began its work. The goal, however,

to be meaningful, must be pursued in terms of some kind of road map of social and political policies and principles that are to be followed in efforts made to reach it. It is a matter of crucial significance to any work that may be done to reach these objectives that we know what role Federal legislation is to occupy in relation to the functions of the individual states in achieving the goals of civil rights. A similar question can be raised in connection with the aim of mobilizing "private, corporate, and municipal, state and Federal" resources to provide a high proportion of gross national product for education.

In short, a central issue to be grappled with in any discussion of national goals is to define and differentiate as clearly as possible the relative contribution of the public and private sectors of our society to these political, social and economic ends. Are we to move toward these aims under the heavy hand of big government without too much concern for the rightful place of the individual and voluntary associations? Unless the role of government is properly ordered and subordinated in this task, we may find ourselves at the end of the sixties with secular goals accomplished, but without free institutions.

It is regrettable that this study of national goals was not formulated with careful reference to the principle of subsidiarity. Both politicians and individual Americans would do well to ponder the following statement of Pope Pius XI in *Quadragesimo Anno* as we move toward the achievement of goals for the sixties: "It is indeed true, as history clearly proves, that owing to the change in social conditions, much that was for-

merly done by small bodies can nowadays be accomplished only by large corporations. None the less, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil, and a disturbance of right and order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature, the true aim of all social activity should be to help individual members of the social body, but never to destroy them."

Flexibility or Appeasement?

AS THE INTENSITY OF THE cold war increases, the danger of an atomic holocaust becomes more imminent. In the face of this frightening prospect, many are inclined to believe that a sweet reasonableness in the form of a "flexible and imaginative" foreign policy will create a sound basis for "peaceful coexistence."

The infeasibility of such a policy has already been demonstrated: when applied, it has usually resulted in weakening rather than strengthening the American position in relation to the Communist Powers. To pursue such a course is to ignore or be oblivious of the clear and repeated statements of intention on the part of the Soviet Union and Communist China to bring the entire world under the Communist yoke through subversion and infiltration, by a pseudo-peace if possible, by war if necessary. To hope that an occasional concession here and there in our defense posture or territorial position will appease the appetite of the Communists for complete world domination is like assuming that the appetite of an elephant can be sated by an occasional peanut.

Our national security will not allow the harboring of any more illusions about appeasement. The history of modern appeasement, from Munich through Yalta, Potsdam and Geneva, provides a disillusioning spectacle of betrayal and tragedy. To oppose appeasement, however, is not to rule out some degree of flexibility in our negotiations with the Communists. We must always be sure, however, that we are not advocating appeasement in the guise of flexibility.

An editorial in the *Josephenum Review* of September 26, 1960, presents three signs or symptoms of appeasement which deserve our vigilant concern: "1. Any desire or tendency to yield to force or to threats of force. 2. A willingness to give up a position of strength or even a duly established and long-held principle or policy without getting anything in return. (It is precisely in this area that all attempts to sell the nation on the wisdom of unilateral disarmament deserve the name of appeasement.) 3. An attempt to quiet an adversary by pulling the rug out from under a tried and trusted ally, e.g. Formosa, Quemoy, Matsu, West Berlin."

It will be recalled that many proponents of flexibility criticized President Eisenhower for not apologizing to Khrushchev over the U-2 incident. How utterly unrealistic and damaging such a concession would have been becomes more and more obvious as pertinent information leaks through the Iron Curtain. The December 12 issue of *Newsweek* informs us that, according to a "top official" in Wiesbaden Germany, "the Air Force Intelligence has evidence the plane landed with little damage. He says the plane was shot full of holes on the ground to make it look as if it had been shot down by a Red rocket. He notes that the Reds tried to palm off a fake photo of another plane at first."

How much latitude is there for flexibility in dealing with such an enemy?

Religious Liberty and the ACLU

IN A PRESS RELEASE, shortly before Christmas, that was mailed to 1200 newspapers in the Chicago area, the American Civil Liberties Union pleaded for the secularization of the feast of Christmas. In short, they demanded: (1) That Christmas scenes depicting the Nativity scene, the star of Bethlehem, angels or other religious symbols, be barred in the public schools; and (2) that songs of the religiously indifferent type, like "Jingle Bells," be substituted for the traditional carols, such as "Silent Night" or "Hark, the Herald Angels Sing." Once again the ACLU, waving the banner of its intellectually vapid sophistry about religious freedom, has proposed that the public remove Christ from Christmas, particularly in the schools where the need for the spirit of Christ is most crucial.

As Christians—and over seventy-five per cent of the American people are professed Christians

—we certainly have the right to inquire why the ACLU chooses to invade our accepted prerogative to give public recognition to Christmas through commemorating in various ritualistic ways the central fact of the Feast—the birth of Christ the Incarnate Son of God. The professed champions of civil liberties will, of course, respond that to feature publicly the place of Christ in Christmas is to offend and discriminate against religious, non-religious or irreligious minority groups, such as Jews, atheists, agnostics and other non-Christians; and that such discrimination is undemocratic.

In barest terms the ACLU is denying the right of the majority of our people to express publicly in their schools the religious consensus of their society. That's a curious inversion of the meaning of democracy. It is also a pure fiction to equate the Christianization of Christmas with the subversion of the minority rights of non-Christians, when everyone is aware that the atheist, the Mohammedan or the follower of practically any creed, cult or code is free to practice his beliefs in his own way.

The frank and forthright position of the ACLU deserves an equally frank and straightforward exposition of the true implications of that position. The ACLU defense of the principle of religious liberty is not, in view of the American tradition of religious freedom, a crusade for the rights of minorities so much as it is part of a concerted movement to secularize American society; to submerge, isolate, quarantine religion as a motivating force in American life. To adopt their restrictions against the public role of Christian symbols in Christmas would be to eliminate the basis for celebrating the feast of Christmas itself. Enough Christians are already distorting the sublime meaning of the Feast with Santa Claus, reindeers, Scotch terriers on greeting cards and the like, without the ACLU making this trend official. Take Christ out of Christmas and there is no real Christmas. Restore Christ to Christmas and you will be reviving the cultural heritage that made this a great nation "under God" through Christ.

Today more importance is given to sincerity than to truth. The worst of causes have had fanatics whose sincerity could not be doubted. But this cannot prevent us from hating the falsity of their doctrines. (The Most Rev. Gennaro Verolino, Apostolic Nuncio to Costa Rica)

Property Rights and the Job

M R. WM. GOMBERG, IN AN article which appeared in *The Nation* on November 26, 1960, under the title "The Job as Property," acclaimed a contract negotiated between Mr. Harry Bridges of the West Coast Longshoremen and Paul St. Sure of the Pacific Maritime Association as a triumph toward solving the problem of unemployment caused by automation through giving the worker a property right to his job.

Mr. Gomberg contends that "their whole approach is one of capitalizing the worth of the job in exchange for the worker's title to it." The use of the word "exchange" in this context is clearly misleading in view of the fact that there was no exchange, no *quid pro quo*. What happened was that management, under the pressure of collective bargaining, agreed to capitalize the job and gave the worker a quasi title to it. Mr. Gomberg has called this subversion of the rights of property "a tribute to the paradox of America's cultural pluralism that an avowed Marxist (Harry Bridges) should be pioneering the property concept for workers in America's pragmatic experimental society." In other words, an "avowed Marxist" has succeeded in injecting a large dose of Marxism into American management-labor relations.

The danger is that other leaders of labor may be lured into this Marxist trap in their anxiety to meet the exceedingly grave problem of unemployment which is developing in automated industry. The impact of automation during the past five years on the level of employment in steel, automobiles, chemicals, aircraft, home appliances and other industries employing large blocs of our total labor force, is admittedly serious. In the automobile industry, for example, it is estimated that manufacturers can produce as many automobiles as were turned out in 1955—a peak production year—with thirty-five per cent fewer workers. There is obviously a serious problem. But the destruction of the rights of property will only aggravate, not solve, it.

To uphold the job as a property right is to invade and distort the rights of property. The whole concept, of course, stems from nothing more subtle than the Marxian theory of value which attributes all value in commodities or services to labor alone. Thus the return to capital

or ownership is interpreted as merely an exploitation of labor's rights. When Mr. Gomberg hails the concept of the job as property as "a tribute to the paradox of America's cultural pluralism," he is actually speaking of a sellout to Marxist principles.

The job is not a property right, and property rights are not by their nature part of the job. The right of property inheres in ownership achieved through the purchase or other legitimate acquisition of property. The worker does not, through performing the labor function, acquire title to property; labor is a distinct and separate function. Naturally, the worker may become, like anyone else in a free economy, a stockholder or an owner through purchase of shares of stock in his own or some other business enterprise. But the job he performs is not a part of the capital of the business, and therefore cannot be capitalized, any more than the buildings, the machines and the equipment of an enterprise can be said to belong to labor.

When Pope Pius XI, in the Encyclical *Rerum Novarum*, insisted that "labor cannot do without capital; capital cannot do without labor," he was upholding the distinct and inalienable rights of both capital and labor. Issues affecting the common good, such as automation—like those concerning wages, working conditions or fringe benefits—are properly resolved by fair and reasonable agreement between the parties involved, acting in a spirit of justice and charity in the best interest of themselves, the industry and the public. The issues are not resolved by labor's usurpation of capital's function through granting to labor a property right to the job which, according to reason and the very nature of a just social order, does not exist.

The concept of the job as property should be labeled for what it is—a veiled movement toward the socialization of both labor and capital. It is to be hoped that management and labor in their negotiations over the automation issue will not permit this Trojan-horse concept of Marxism to infiltrate their thinking. Let them be aware of the first lesson of modern history: that the beginning of the end of freedom, dignity and social justice for the individual property owner and the worker alike comes with the gradual erosion of the rights of private property.

D. A. L.

"Foot in the Door" for Massive Federal Aid?

December 8, 1960

TO THE EDITOR:

IN THE OPENING WEEKS of the new Congress, the advocates of Federal aid to education will attempt to pass legislation calling for federal grants for construction and teachers' salaries but *only* for the benefit of those children who attend elementary and secondary public schools.

Such legislation disregards the Nation's guarantee of equal protection of the laws by making no provision for the 6,800,000 young citizens who prefer private education, and, in violation of the religious freedom guaranteed by the Constitution, penalizes those parents who through moral obligation provide God-centered education for their children.

In justifying their position, some proponents of this legislation give the impression that they are concerned only with *particular* emergencies in the construction of classrooms, but there is enough evidence to conclude that many regard this approach as a "foot in the door" technique leading to a massive *general* aid bill.

We note also that the advocates of Federal aid in this area have persistently refused to explore the possibilities of legislation based on the method used in the G.I. Bill of Rights.

In addition, they are open to a serious charge of inconsistency. How can they explain why they favor loans and grants for students enrolled in Southern Methodist University, the Union Theological Seminary, and Notre Dame University, and yet have nothing to offer those citizens who attend Calvin Christian School, Luther High School, and St. Patrick's Academy?

This educational discrimination is seen in its true gravity through the eyes of competent observers who maintain that a massive program of Federal aid exclusively to the public schools will endanger, if not destroy, the opportunity of millions of parents to provide God-centered education for their children.

Those who believe in justice and equality for all children should remain alert to this problem and should write to their Congressman and Senators to inform them of their opposition to discriminatory legislation.

/S/ FRANCIS J. BROWN, PH.D.
Professor of Economics
De Paul University

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Need for Personal Responsibility

FOR THE FOURTH TIME within the short span of a few months, Catholics in the United States have been alerted to the need for personal responsibility by authorities of the Church. Although some of these authoritative statements were not made directly to Catholics in our country, they are, nevertheless, as applicable here as elsewhere. The first of recent official documents concerned with individual responsibility was the letter of Cardinal Tardini, Vatican Secretary of State, to the 1960 French Social Week in Grenoble. Cardinal Tardini repeated his warning against collective regimentation of people at the expense of their personal responsibility and dignity in his letter to the Canadian Social Week, held later in the summer. The Vatican documents undoubtedly influenced our own leaders in choosing their theme for our Catholic Youth Week in October: A Responsible Youth. A month later the Bishops of the United States issued their annual Statement which they entitled "Need for Personal Responsibility."

The mere repetition of this theme by our spiritual leaders emphasizes the critical nature of the need to which they call our attention. At the root of this problem, which undermines human dignity and freedom, is an amoral socialistic or mass mentality. This onslaught derives its efficacy principally from its subtlety: it panders to baser human instincts and promises an earthly paradise to be achieved by a minimum of human effort and responsibility. It encourages people to cherish human comfort and economic security even at the expense of human dignity and freedom. Typically, problems are considered only in their physical aspects, with no thought of any moral or spiritual values. The man who expressed willingness to crawl on his hands and knees to Moscow, symbolic of abject servitude, rather than risk the physical dangers of atomic warfare, aptly expresses the mentality of a generation which has lost all sense of personal responsibility.

It has been the Church's constant teaching that the human person is the end rather than the means in social, political or economic organiza-

tion. Any inversion of this order is tyranny, regardless of the euphemisms employed by those who are intent on regimenting human life and endeavor in any particular field. There could be no more effective onslaught on the dignity of the human person. To preserve his God-given nobility of nature, man must assume the responsibilities that are his as an individual. He simply cannot abdicate those responsibilities without surrendering his freedom and other spiritual endowments.

It hardly need be said that, in stressing the need for personal responsibility in our day, the American Bishops do not mean to disparage the cultivation of a properly orientated sense of social responsibility. In other words, the two are not necessarily mutually exclusive or mutually hostile. The social apostolate presupposes a keen sense of individual responsibility. On the other hand, it must always remain a primary objective of the social apostolate to safeguard the individual and his personal prerogatives. Man is both an individual and a member of society. We must always be vigilant lest we exaggerate one aspect of his nature to the detriment of the other. Human rights must not be pursued to the extreme of rugged individualism, nor must the social aspirations of man be exploited to the extent of regimenting human conduct. When Pope Leo XIII wrote his *Rerum Novarum* in 1891, it was necessary to emphasize man's right to organize. The changes which have taken place in the world since that time make it necessary to focus attention on the prerogatives of the individual person. This is the age of the "organization man," "crowd culture," mass mentality, One-Worldism, etc. Against these and similar false attitudes the Pope and our Bishops warn us.

Our Bishops called for "a fresh evocation of the principle and practice of personal responsibility." A revival of a sense of responsibility will have immediate effect in every sphere of life —in the home, in the office as well as in the workshop, in the factory, in our schools, in our cultural groups. Obviously, a revived sense of personal responsibility need not wait for a mass movement. The response belongs to the indi-

vidual person. In other words, the appeal is to the conscience of the individual. While the state and society exist for the benefit of the individual, there is a mutuality of exchange whereby the individual must recognize his responsibility to contribute to a Christian social order. Such is God's plan for achieving human destiny.

In his encyclical *Quadragesimo Anno*, Pope Pius XI called for Christian social reconstruction through a reform of morals and institutions. We have frequently read controversial statements as to which deserves priority—the reform of morals or the reform of institutions. Obviously, moral reform, because it concerns the individual, must receive prior consideration, but not to the exclusion of all concern over human institutions in society. Social reform must begin with the individual, but it may not stop there. Do we not

have the responsibility to contribute according to our capabilities to an order in society which will be most conducive to the achievement of man's ultimate end as constituted by his Creator?

The annual statements of our Bishops have been consistently of a classical variety. The recent pronouncement on personal responsibility is certainly no exception. Unfortunately, it will not receive the consideration it deserves. Since this message concerns an important matter directly related to the individual, every devout Catholic should not only read it but study it. We recommend it as an excellent document for group discussion. Also, spiritual directors of Catholic organizations could do no better than to use the 1960 Statement of United States Bishops as a subject of an address or a series of addresses to their groups.

Cooperatives and the Farm Question

AMERICAN FARMERS ARE disillusioned. For many years they have competed with one another in the most extreme degree of "free" enterprise. The fruits of this policy are bitter. Surpluses pile up; prices fall. Many farmers are living on their capital. In spite of the fact that they represent the most efficient of the major industries, farmers have the lowest income among all the industrial groups.

It is reasonable for farmers to seek, at this time, some means to modify competition in their affairs. We recommend that they look to the cooperative movement for such a means. Cooperatives are not newcomers in rural affairs; but they are presently gaining a new vitality and momentum.

There are many solid reasons for attacking economic and social problems with group action. The human race has a common origin and a common goal. Almighty God made us dependent upon one another in many ways, and intends that we work together to solve our problems and to create a better way of life for all. The teachings of our Divine Saviour further emphasize this approach. He insists that we love one another, share one another's burdens, and promote the common good.

Well-ordered cooperatives provide a framework for such a Christian social order. They show what can be done when the profit motive is properly subordinated to the common good.

Cooperatives are associations of producers and/or consumers bound together to assist one another. This way is the Christian way of doing things. The true Christian does not postpone constructive action until a crisis has developed. It is a good thing to feed the hungry. It is a better thing to make hunger resulting from economic conditions impossible. Caring for the poor, the sick and the homeless is a work of Christian mercy. It is equally Christian to attack these evils in their source. Such is the policy of true cooperatives.

Not only do cooperatives channel the generous attitudes of people into economic affairs, but they help create these attitudes. Cooperatives foster important virtues, such as fairness, honesty, helpfulness and benevolence. They check unwholesome and unjust individualism. By training men to practice self-reliance and mutual self-help cooperatives promote democracy. They teach men to give some of their own labors, their knowledge and material assets to promote the common good. When men will have learned to live together by Christian cooperation instead of handicapping each other by unrestrained and unjust forms of competition, this world will be a better place in which to live.

The cooperative movement in the United States has been confronted from the outset with serious handicaps. Traditionally, farmers have been extremely individualistic. Peculiar circumstances attending the colonization of America, and the later development of the frontier, have contrib-

buted to this mentality. Our rural people tend to overemphasize individual rights and to overlook their duty to contribute to the common good. Most of them must be schooled in the importance of mutual aid before they will become useful members of a cooperative.

In order to compete effectively with huge corporations, some cooperatives enlist many thousands of members and build organizations worth hundreds of thousands of dollars. The very size of such cooperatives makes it difficult for the members to fulfill their duties as owners and directors of the organizations. Hence, cooperative organizations should devote more attention to the *educating* of their members in the policies of the organization. It is interesting to note that one of the most successful of all cooperative movements, that in Nova Scotia, grew out of an adult education program.

Cooperatives have been subjected to many criticisms, most of which are unfounded. Some claim that cooperatives are socialistic. Actually, this is directly opposite to the truth of the matter. Socialism consists in the government's absorbing private property and business organizations. Cooperatives make it possible for individual citizens to gain more ownership and control of their economic affairs.

You may hear that cooperatives do not pay

taxes. The only tax exemption enjoyed by cooperatives is in the matter of patronage dividends. These dividends are owed to the members and represent liabilities of the company. It would be unjust and unconstitutional to tax liabilities.

Finally, some small business men claim that they are hurt by competition from cooperatives. We urge those who plan to form a cooperative to make sure that they are providing a service which cannot be provided adequately by existing private enterprises. On the other hand, most purchasing cooperatives deal in fuel, fertilizers and other raw material for farm production. It is disastrous for a farmer or any other business man to purchase raw materials retail and then sell his products wholesale. Any small business man who is trying to make a living selling such raw materials to farmers at retail prices, should seek other occupation, lest both he and his farm patrons go bankrupt.

Although there are many imperfections and weaknesses in the cooperative movement, it is fundamentally a rational and Christian approach to our economic problems. All farmers should join one or more cooperatives and actively participate in their operation and government.

REV. EDWARD W. O'ROURKE¹

¹ *The Catholic Missourian*, Nov. 20.

SOCIAL REVIEW

European Common Market's Steel Production

WITH AMERICAN STEEL MILLS working at approximately half capacity, the steel output of the nations comprising the European Common Market has surpassed the United States in output for the first time since World War II. In the third quarter of 1960, production in the six Common Market countries, which account for almost all of Europe's production outside the Soviet bloc, was eighteen million tons, compared with 17,300,000 tons in the United States. The European mills have been working at full capacity, while American mills average about fifty-five per cent of capacity.

The Common Market consists of West Germany, France, Italy, Belgium, The Netherlands and Luxembourg.

Physical Stature

YOUNG PEOPLE IN THE UNITED STATES, between the ages of twenty and thirty-five, are estimated to be approximately two inches taller and five pounds heavier than were their counterparts in 1900. American men now average 5 feet, ten inches—equal to Africa's Nilotic tribesmen, long known as the world's tallest people. American women are also gaining in stature. They now average five feet, five inches.

Along with height, Americans have increased in weight. Men averaged 160 pounds in 1900; the average today is 165. Women also have gained approximately five pounds, to reach an average of 127.

Anthropologists expect this upward trend in height and weight to continue because of our nation's progress in medicine, sanitation and nutrition.

Refugees in Germany

A PRESS RELEASE OF THE UPI from Frankfurt, Germany, as carried in the New York Times of November 14, calls attention to the large number of refugees still resident in Western Germany. The report states that nine million of these homeless people are still in camps. If the refugees who are living in their own homes are included, the figure would be well over ten or even eleven million.

It is estimated that each month an average of 1,600 Germans cross from the Communist East (the Bonn Republic refers to this as Central Germany, and the expropriated territories bordering on Poland and Russia as the East) to freedom in West Germany. Among the refugees still in camps are Roumanians, Hungarians, Czechs, Poles and Russians. The largest group are Ethnic Germans from various nations now under Red satellite rule in Eastern Europe.

Some of the refugees have been inhabitants of camps for many years. When a camp in Southern Germany was formally declared a township in September, 1960, 150 of the inhabitants declared that they had been living in the camp since it was founded in June, 1945.

Despite the fact that many German refugees have been resettled in other countries, there are still nine million in West Germany. They constitute a sizeable group in West Germany's total population of fifty-five million.

Sickness Among the Elderly

A RECENT REPORT, ISSUED by the U.S. Department of Health, Education and Welfare and its Public Health Service reveals that seventy-seven per cent of our people over sixty-five have chronic ailments. The report also showed that among persons in the 45-54 age-group, fifty-six per cent have "chronic" conditions, and that of those 75 and older, eighty-three per cent have chronic ailments. Persons 65 and older go to a doctor 6.8 times a year, while those in the 45-54 age-group go about five times a year.

The Eighty-Sixth Congress passed legislation providing two programs of medical aid to the aged. One program continues Federal-state welfare in the form of medical assistance to 2,400,000 of the elderly now on relief. The other measure gives medical aid to "the needy," affecting perhaps ten million others. The Democratic Party platform calls for an extended program of medical assistance to the aged under the Social Security System, a proposal rejected by the recent session of Congress.

Catholic Labor Organizations

THE BISHOPS OF WEST GERMANY have appealed to Catholic workers to join Catholic labor organizations. In a joint statement, the Bishops said that the first results of a study they have begun, show that "Catholic workers' organizations have an irreplaceable and still growing significance for Catholic workers and their apostolic activities in the world of work. Nobody should stand aside in this field of decisive importance for the future of the Church and society."

Last year a new association of Christian trade unions was established in Germany by representatives of fourteen Christian-oriented labor groups. The association has 200,000 members, as compared with the six million workers who belong to Germany's General Federation of Labor.

Prior to the rise of Hitler, Germany's Christian Federation was dissolved along with other union groups by the Nazis in 1933. After World War II, Christian labor organizations were not revived in Germany. In 1949, the unified General Federation of Labor was set up to include workers of all religious denominations. Supposedly neutral in religious matters, the DGB was actually strongly socialistic. At least fifty per cent of Germany's workers, and in certain industrial areas even eighty per cent, have a socialistic orientation and no church affiliation. Thus the leading posts in the labor unions and the Federation were held by persons with a pronounced socialist mentality.

Migratory Labor

SENATOR HARRISON A. WILLIAMS, JR., of New Jersey, presented before the Migratory Labor Conference of the National Council of Churches legislation which he hopes to introduce in Congress and which provides for long-range plans of assistance to migrant laborers. The legislation proposed includes a provision whereby Federal funds would be advanced to help defray costs for local and state governments to educate adult and children migrants. Also proposed was a provision for a minimum wage with graduated yearly increases. Likewise, it was proposed that loans be made available to official agencies and non-profit groups so that they may provide satisfactory housing for farm workers. Regarding the enforcement of a sixteen-year-old age limit on child labor, Senator Williams stated:

"We have been told that a lower age may not be harmful, depending upon the kind of work involved. In fact, the sixteen-year age minimum may deprive families of precious income. We may offer a bill with a lower age-level, but with strict provisions to prevent loss of educational time."

Radioactive Soviet Grain

SOVIET GRAIN IMPORTED TO Britain contains at least five times as much Strontium 90 as grain from North America. This information was disclosed by Britain's radiobiological laboratory on November 23.

The units of measurement are microcuries of Strontium 90 per 2.10 pounds of the tested product. Flour from Russian grain showed 23 units, as compared with the North American flour's radioactivity of four.

Death Rate Decline

IN 1959 THERE WERE 1,656,814 deaths in the United States. This statistic represents a death rate of 9.4 per 1,000 population. This rate is lower by more than one per cent than the 1958 rate, and two per cent lower than that for 1957.

It is interesting to note that while the death rate for white males was higher than that for non-whites, the reverse was true in regard to females. It would seem that the higher death rate for the white American male was attributable in large measure to the high incidence of heart disease among men. There is little doubt but that men in positions of responsibility are the victims of hyper-tension—a leading cause of heart disease.

Animal Welfare

AFOLDER EXPLAINING THE need for protecting meat animals from slaughterhouse cruelties has been published by the National Society for Animal Welfare. Entitled "Your Responsibility," the article describes the method by which animals are slaughtered in plants still using a procedure that has been outlawed in most countries.

The NCSAW folder reports that a Federal humane slaughter law, requiring that meat animals be made insensible to pain before they are shackled, hoisted, stuck and bled, was enacted in 1958. The Federal law became effective July 1, 1960, but it applies only to plants selling meat to the Federal Government. Only six states have enacted state humane slaughter laws necessary to supplement the Federal law.

Monsignor LeRoy E. McWilliams, of Jersey City, is president of the NCSAW which was founded in 1959. The Society's purpose is to make the Church's merciful teachings on the animal world better known in this country. The organization is also active in such nation-wide programs for the prevention of cruelty as the companion for humane slaughter of meat animals.

NCWC Relief Program

ARECENT REPORT OF CATHOLIC Relief Services-NCWC reveals the charity dispensed by this organization over a twelve-month period was valued at \$121,000,000. The report covered the agency's activities from October 1, 1959, to September 30, 1960. In submitting this report, Archbishop Karl J. Alter of Cincinnati noted that the program included huge stores of surplus food from the U.S. Government, made available through the International Cooperation Administration and the U.S. Department of Agriculture. Also distributed were vast supplies of clothing and other commodities donated to the annual Thanksgiving Clothing Collection conducted throughout the country.

The supplies distributed in the name of the American people go to the needy without regard to race, creed or color. The surplus food alone distributed in last year's program had a value of more than sixty-four million dollars. During the year the agency made 1,761 shipments of relief materials to sixty-four different countries.

Archbishop Alter reported that during the year covered in the report, CRS-NCWC helped 4,531 persons to migrate to the United States, and also aided 7,751 others to be resettled in various other countries.

Decline of the Potato

CHANGING DIETARY HABITS are largely responsible for the decline in the popularity of the potato as a staple food in various Western countries. The weekly *Bulletin* published by the Bonn Government, for instance, states that the once indispensable potato is nowadays far from a "must" on German dinner tables. Whereas the average consumption per person was 275 pounds in 1950, it declined to 197 pounds last year.

The West German *Bulletin* notes several changes in the eating habits of the people. It is noted that people are eating more than twice as much fruit as they did in 1938. Eggs are more popular. Housewives are insisting on lean cuts of meat, and the use of lard is declining. Also, less bread is being eaten; 25% less than before World War II.

We are told that the new patterns of eating are not entirely the result of higher incomes. According to a German nutrition expert: "Today we do less physical labor than we did before the War; so our need for carbohydrates and fats has declined."

Committee on the Aging

MR. EUGENE WARFIELD HOBBS, chairman of the National Committee on the Aging, and Mr. Robert E. Bondy, director of the National Social Welfare Assembly, have announced the formation of the National Council on the Aging, a non-profit national organization to serve the needs of older persons. The Council, which will be formally launched on January 1, has grown out of the National Committee on the Aging which has been a standing committee on the National Social Welfare Assembly since 1950. In explaining the decision for promoting this change, Mr. Bondy stated:

"Ten years of experience have indicated the need for this type of organization. Both the scope of activities and the functions being performed by the Committee strongly suggest that these activities can best be carried forward as a separate organization not under the aegis of the Assembly.

"The Committee has received two appropriations from the Ford Foundation—the first for \$500,000 in 1956, the second for \$750,000 in 1959."

German Center in the U.S.

THE SECOND GOETHE HOUSE in the United States was established at the Milwaukee Public Library. The first such institution, described as a German-American cultural center, was opened in New York City in 1957.

Dr. J. Martin Klotsche, provost of the University of Wisconsin, said that the West German Government had agreed to provide some \$12,000 for the purchase of furniture, books, manuscripts, magazines and newspapers. West Germany has already sent 6,000 volumes for the library.

Catholic Welfare Bureau

THE CATHOLIC SOCIAL WELFARE Bureau in Milwaukee recently observed the fortieth anniversary of its founding with a Solemn Pontifical Mass and a dinner. The Bureau was founded by Monsignor Matthew E. McEvoy in 1920, and was organized to coordinate and standardize Catholic welfare work in the Archdiocese of Milwaukee. It began its mission by providing service to unmarried mothers, offering placement of children in adoptive homes, and setting standards for institutional care.

The present director of the Welfare Bureau is Monsignor Joseph P. Springob.

Immigration and Joblessness

REPRESENTATIVE FRANCIS E. WALTER, chairman of the House Immigration Subcommittee, recently indicated that unemployment in our country will have a strong bearing on future immigration policy. He stated that present conditions in our country suggest that we do no more in the immigration field than try to unite families.

Mr. Walter expressed his views while taking part in welcoming thirty-four recently arrived European refugees, the first to arrive under the new refugee act passed by Congress last July. As many as 19,500 refugees may be admitted under the act.

Physical Fitness of Youth

THE AMERICAN ASSOCIATION for Health, Physical Education and Recreation, on December 6, released a comparison study of the physical fitness of American young people. The comparison showed that our boys and girls in terms of over-all physical fitness are weaker than the youth of other nations. The other nations involved in this comparison were England, Scotland, Wales and Cyprus. As in an earlier comparison with the youth of Japan, the Health Association found that our children ten-to-seventeen years old trailed in almost every component of physical fitness. It even found that in the test for "endurance for sustained activity," British girls in the ten-to-eleven age bracket exceeded the average scores made by United States boys. The report stated:

"The comparisons are shocking. They cannot be lightly regarded or glossed over easily. They should provoke serious thought and stimulate universal, organized action before it is too late. The comparisons reveal... that the rapidly changing mode of American life is leaving its imprint on the basic physical fitness of American youth."

The Dodo-bird became extinct because it was so slow to grow the wings which enabled its more alert brother birds to take off to higher levels when confronted with the arrival of man. If our rural communities join the steam locomotive and the Dodo, one reason will be because their members waited too long for the flight of the imagination and the spirit which would have enabled them to appreciate the gifts and privileges and opportunities which were theirs. (*The Prairie Messenger*, May 5)

HISTORICAL STUDIES AND NOTES

A CATHOLIC BUILDER IN EARLY IOWA

WHEN IOWA IN 1832, AFTER the conclusion of the Black Hawk War, was thrown open to white settlers the first Catholic missionaries were priests of various nationalities. The very first minister of any denomination to perform the Christian rites on Iowa soil was the celebrated Flemish Jesuit Charles Felix van Quickenborne who, in early October, 1832, baptized several half-breeds and Negro slave children near what is now the city of Keokuk in the southeast corner of the state; and who in the following year appeared at "Dubuque's Mines" and there organized the first Christian congregation in Iowa and drew up the plans for the erection of the first Catholic church. The next eminent missionary was the illustrious Italian Dominican, Samuel Mazzuchelli, who from 1835 on, with Dubuque as his headquarters, penetrated in every direction into the wilds of Iowa.

In 1838, the zealous German priest, Father Augustus Brickwedde, came into Iowa from Quincy, Illinois, ministering to German settlements in southeastern Iowa and establishing parishes and erecting a church in that area. There followed in his footsteps two years later another vigorous German missioner, the Alsatian Dominican, Father John George Allemann. Also in 1838 two more Flemish followers of Father van Quickenborne, the famous Pierre De Smet and his companion, Felix Verreydt, were evangelizing the Indians in western Iowa along the Missouri river. And then came a French bishop into the territory, the saintly Mathias Loras who brought with him a small group of French priests, and these were soon followed by several German and Irish clergymen.

It was from this melange of clerical nationalities that Bishop Loras drew the forces to build up the far-flung diocese of Dubuque stretching from the state of Missouri's northern boundary all the way up to the Canadian border.

One of the early German priests, Father William Emonds, arrived in Iowa City in 1858 to become pastor of St. Mary's Church, and for thirty-two years this veritable dynamo of sacerdotal energy made Iowa City, the original capitol of Iowa, the focus of his giant ministerial activities. In and about this little city a considerable

number of German Catholics had already settled. It was a period of heavy immigration from the Eastern states and from Europe into Iowa and Father Emonds found himself in the midst of the incoming flux of Catholic Germans.

Living in Iowa in 1850 were 21,000 settlers from European lands. By 1860 this total had reached 106,000. Almost 16 per cent of all Iowans were European immigrants and most of them made their homes in the counties near the Mississippi River. Foremost among the foreign-born were the Germans. They had leaped in numbers from 7,100 in 1850 to more than 38,000 in 1860. Likewise, the Irish had increased from under 5,000 to more than 28,000. Although, among the Germans, the Catholics were a minority they were nevertheless an exceedingly strong minority. During the same period the hatred of the "Know-Nothings" in Iowa toward foreigners and Catholics was almost as virulent as in the eastern states, and young Father Emonds had already been a victim of their mobs. The Boonesboro (Iowa) *News* declared: "Where can a more ignorant, degraded set of beings be found than nine-tenths of our foreign population, and yet they are placed on a scale of equality with the native citizens, both politically and socially." One alderman commented that he would rather see Iowa "colonized by Negroes than by Dutch and Irish."

It was during the same era that the phenomenally successful Jesuit preacher, Francis Xavier Weninger, conducted a series of dramatic missions through Iowa, and this shrewd observer noted the influx of German settlers and their impact on the young state. He noticed that Iowa City was becoming one of the centers of Catholicism and writing from there to Bishop Loras at the end of 1853, he stated: "I finished the mission in Davenport with more consolation than in any other mission in Iowa.... One thing that may surprise you now, Monseigneur, is that I have changed the plan of visiting the cities of Iowa which I originally traced out for you. The reason is that I did not know the number of families in these various congregations.

"Iowa City and its environs has many more souls than Davenport, that is, in respect to the

Germans. I was told: Davenport is the largest parish of the Diocese; I thought therefore that it would be incumbent on me to remain there for a long time. But such was not the case. On the contrary, I shall have to remain at Iowa City for a long period."

Father Emonds was to have the help of the able F. X. Weninger in his future years in Iowa City. When this young priest—he was only twenty-eight at the time—arrived in Iowa City in 1858 he already had a long Odyssey of heroic performances for the Church of Christ to his credit. William Emonds was born in 1830 in the old city of Bielefeld, on the edge of the Teutoberger-Wald in the province of Westphalia, Germany, and had finished the educational courses there in the Bielefeld gymnasium when he left for America in 1848. He travelled directly to Little Rock, Arkansas, attended an English-speaking school there for almost a year, then tarried for a short while in St. Louis before going on to Dubuque where he was adopted by Bishop Loras for that diocese. He had already become fluent in English, an advantage that made him an eloquent orator in that language as well as in German in later years. After receiving his theological training at Mt. St. Bernard's Seminary near Dubuque, and at St. Mary's seminary at the "Barrens" near St. Louis, he was ordained in Bishop Loras' little cathedral on December 19th, 1852, read his first Mass on Christmas day, and was appointed pastor on January 1st, 1853, of the Holy Trinity German parish in Dubuque, the only other parish in that city besides the cathedral.

He no sooner had become pastor than he was involved in several battles with the trustees. He discharged the lay teachers who had been conducting a school in the basement of the church for two years and engaged the Sisters of Charity of the B.V.M.—an order which had come to Iowa from Philadelphia just ten years before. One of the younger nuns who taught there later became the mother general of the order and aided Father Emonds in his work at Iowa City. During the two years he served in Dubuque the records of the old stone Holy Trinity Church disclose that, besides attending to and building up his parish, this energetic young apostle frequently visited and administered to the Catholics—usually Germans and Luxemburgers—of eleven towns and settlements, several of them at least one hundred miles from Dubuque.

These strenuous activities caught the attention

of Bishop Loras and from that time on he employed Father Emonds as a sort of secretary and "roving ambassador," even using him at intervals as a member of the teaching staff at the diocesan college of Mt. St. Bernard's. Late in 1854, he took Father Emonds with him as his business agent first to Iowa City—the priest's first view of his future parish—and then to the growing city of Des Moines where he assisted the bishop in securing two church lots for \$1,000.00.

Before Bishop Loras returned to Dubuque he sent Father Emonds, young as he was—twenty-five—alone to Council Bluffs on the Missouri river, then a thriving station for the Mormons on their way to Utah, to organize, if possible, a Catholic establishment there. On his arrival, he found that the church's title to the land, which the Pottawatomie Indian chiefs had some fifteen years before given to the original Jesuit missionaries, had been extinguished by the government; but the old block chapel was still standing and the cross which Father De Smet had placed on it in 1838 was still intact. Father Emonds spent four months here, rallying the Catholics; he opened up the church register and reorganized the St. Francis Xavier parish. Finding that Omaha, across the river, was commencing a rapid growth, he went there to minister to the wants of its increasing number of Catholics. He bought two lots in Omaha, on which he arranged to build a church which was to be named St. Patrick's, as may be seen from his entries in the Council Bluffs register. These pretentious plans in the wild frontier town excited the anti-Catholics and Know-Nothing remnants, and Father Emonds had to fly for his life from an angry mob. However, a brick church was built the next year and named St. Mary's.

In July of 1855 Father Emonds returned overland by stage and buggy to Dubuque, ministering to scattered Catholics at many previously unvisited points. To him has gone the distinction of saying the first Mass in the city of Omaha, and he was enthusiastic in his report to Bishop Loras about the possibility of future missions in the central part of the state. Moved by the young missionary's glowing account, the bishop decided to accompany him on a long overland trip through central Iowa, their conveyance being simply a one-horse top buggy. At Fort Dodge they remained a while to conduct services, arrange for the purchase of several town lots and organize a congregation—the beginning of the present Cor-

pus Christi parish. Their further visitations took them to Des Moines and neighboring missions, and in six weeks they travelled seven hundred and forty miles! At Des Moines the bishop and Father Emonds were again personally confronted by a Know-Nothing crowd, but as the manifestation did not pass beyond the stage of insults and jeers, they had not been too perturbed.

Church affairs at the end of 1855 in Keokuk in south-eastern Iowa were in a state of terrible confusion, and Father Emonds was sent there by Bishop Loras as his sacerdotal trouble shooter. For a year and a half the priest labored here: he redeemed a number of mortgaged church lots that were about to be lost, by persuasion and tact he brought together the four fighting factions of the little city—the Germans, the Dutch, the French and the Irish; he induced them to abandon the old dilapidated French church; an entirely new parish was organized, a new brick church, St. Peter's, was erected, and in the spring of 1857 the edifice was dedicated by Bishop Loras. The now united congregation of St. Peter's flourished from the start, and soon Father Emonds left to resume his teaching duties at Mt. St. Bernard's college in Dubuque.

It wasn't long after this that he received the well-deserved permission from Bishop Loras to visit his homeland, but with the injunction that he must secure some German seminarians for the diocese. In this quest Father Emonds was successful and he returned to America with four seminarians from the Muenster diocese, all of whom were ordained within the next two years. The little group reached Dubuque on the evening of February 18th, 1858, after walking across the ice on the Mississippi, and paid their respects to the now ailing old bishop who pressed them to remain for supper with him. After receiving the bishop's fond blessing Father Emonds and his proteges left for Mt. St. Bernard's college, where the very next morning they were saddened and startled to learn that the saintly Mathias Loras had died during the night as the result of a paralytic stroke.

Bishop Loras' successor, Clement Smyth, the former Trappist prior, lost little time in appointing Father Emonds to the pastorate of St. Mary's in Iowa City. In Iowa City and in some of the settlements nearby, as has been indicated, there was a fair number of German Catholics. The first Mass, celebrated in the little city that was to serve as the capitol of the Iowa Territory, and

for some years of the State of Iowa, had taken place in the house of a German settler named Ferdinand Haberstroh whose family members in later years were generous supporters of the church. The Mass was said in December of 1840 and the celebrant was the illustrious Dominican, Samuel Mazzuchelli. This Italian missioner was followed by several temporary pastors, French, Irish and German, until the arrival in 1858 of Father Emonds.

With the verve that he had always shown, the zealous pastor revigorated the tepid parish. He enlarged the church and spent considerable energy and money in enhancing and properly equipping it. He succeeded in securing the Sisters of Charity of the B.V.M.—the nuns who had taught in his first parish in Dubuque—for his parochial school and he cared for them handsomely with a convent and pretentious school building. Simultaneously he commenced and then carried on for years a truly heroic program of missionary work in the surrounding communities. From Iowa City, with the primitive transportation of that day, he launched out in every direction to care for shepherdless groups of Catholics. In many places he built churches, usually of frame, with dimensions of 20 by 40, or 30 by 50 feet, always surmounted with the usual conspicuous cross on the front gable. When he lacked the time to superintend the structure, he appointed reliable committees to further the work. One quite authoritative student of his work stated that he "organized more than forty congregations."

Allowing for some slight exaggeration, the fruit of his almost super-human efforts is clearly evident today. In Cedar Rapids, for instance, to which city he had to travel twenty-five miles in winter and in summer, he assembled the Catholics into a strong little congregation during the late 1850's and the 1860's and directed their building a church dedicated to the Immaculate Conception. The prosperous Catholicity of Cedar Rapids today, with its eight parishes and other Catholic institutions, can be traced back to the strong religious foundation laid so self-sacrificingly by the indefatigable Father Emonds.

Meanwhile in Iowa City the priest's work had gone on apace, the congregation had grown rapidly and a new and large St. Mary's church had become a necessity. The foundation was begun in 1867 and the beautiful structure was completed in 1869. On August 15th of that year the magnificent new St. Mary's was consecrated by Bishop

John Hennessy of Dubuque, the first consecration of a church in Iowa, according to present records. Bishop Hennessy awarded the pastor a well merited rest and Father Emonds left for Rome and a visit to his home in Germany.

It was while he was on this journey that the Iowa priest made the acquaintance of a group of Franciscan nuns at Herford, Germany. Their superior and several other nuns had been members of a community in France some years before, but in the difficult days preceding the Franco-German war of 1870 they had been requested to leave because of their German nationality. Coming to Herford they had commenced their own little but growing community with the approval of the bishop of Paderborn. The acquaintance of Father Emonds with these sisters was to become a matter of tremendous significance a few years later.

Upon his return to Iowa City, Father Emonds was consoled to find that a breach which had existed in his flock for some years had finally been healed. He had been accused by some of his German parishioners of having become an "English priest," and his church of being "English." With the influx of many Irish immigrants, who were absorbed into the parish, his sermons in English, which he now spoke with fluency and eloquence, had become more frequent, and a number of Germans and Bohemians had established a new parish. Its history had not been a happy one and its members began to drift back to St. Mary's; and when in 1869 their church building was destroyed by a fire, the few remaining dissidents, piously interpreting the conflagration as displeasure from on high, quickly returned to the mother parish.

A few years later a fortunate event for America occurred that even Father Emonds could not have foreseen. The "Kulturkampf" was in progress in Germany and the community of Franciscan nuns at Herford—the sisters whom the Iowa priest had visited in 1869—were threatened with exile by the drastic Bismarckian laws. These nuns had served in the army hospitals during the Austro-Prussian war of 1866 and the Franco-German war of 1870, and in the latter struggle two of the nuns had died in the lazarettes behind the lines during the fighting at Pont-au-Mouson. For its services, the order had been awarded the Order of the Iron Cross by the Empress Augusta herself, but it did not save the sisters from expulsion. However, in their darkest hour in

1875, they received word that Father Emonds would be most happy to establish their community in his parish. Bishop Martin of Paderborn, then a prisoner in Fortress Wesel, sent a letter of introduction to Bishop Hennessy of Dubuque and the sisters left immediately for America.

Father Emonds had arranged a grand reception for them at Iowa City. When they arrived at the railway station a large committee of laymen welcomed them—there were twenty-nine sisters who composed this little band of exiles—and escorted them to the "carryall" which conveyed them to the church. The bells from the great tower of St. Mary's pealed forth the joyful greetings all the morning long and Father Emonds, fasting late, celebrated a high Mass which the sisters and a full congregation attended. The sisters were nicely housed in the old church property still standing after the conflagration of the church of the former dissenters.

After some years of faithful labor the headquarters of the order—the Sisters of St. Francis of the Holy Family—was moved to Dubuque, and one branch accepted the invitation of Bishop John Lancaster Spalding of Peoria to establish itself in his diocese. Today these two burgeoning branches of the Franciscan order have well over a thousand members with flourishing colleges and hospitals as well as primary and secondary schools in Iowa and Illinois and on the Pacific coast.

Father Emonds had now developed into a prominent figure in civic and educational affairs. He delivered numerous lectures before societies, teachers' institutes and parish circles. In 1878 he became the organizer of the Roman Catholic Mutual Protective Society of Iowa and its first president.

His success with his grammar school and academy led him now in the 1870's to take up an ambitious venture—a daring venture—which absorbed much of his time and care during his remaining years in Iowa City. It has few, if any, counterparts in American Catholic church history. There was no Catholic institution of higher education for men or women in the state of Iowa. The Dubuque diocesan college, Mt. St. Bernard's, during the Civil War and the years immediately following had become almost completely dormant. In Iowa City there was the State University of Iowa. Father Emond's frequent contacts with it and its library inspired him to launch almost single-handedly a great educational en-

terprise, a Catholic co-educational college which would also make use of the many conveniences offered by the university. Father Emonds was the guide and leading spirit, as well as the perpetual president of the institution.

St. Joseph's Institute as the college was called was incorporated under the laws of the state of Iowa on October 8th, 1872, by "We, the undersigned, William Emonds, William Donald, George Hummer, Nicholaus Dalscheid, Jacob Rees, James O'Hanlon and Lawrence Denneny, all persons of full age, citizens of the United States and of the state of Iowa." The articles boldly proclaimed that "The branches of instruction shall be the same as are taught in the University of this state." Further on it was stated: "The Rev. William Emonds, pastor of said St. Mary's Church, and after his death his successor in office, shall be *ex officio* President of said Board of Trustees and Chairman of the Executive Committee as herein provided."

The Institute at the time of its foundation was located in a three-story building with a frontage of sixty feet and a depth of eighty-four feet. In 1872 it contained ten large rooms and a number of small ones, all properly equipped for the various departments. Two years later, the large building adjoining the Institute on the west was bought for the purpose of additional accommodations, especially for providing a chapel for the students. The departments of the Institute, in accordance with the educational standards of those days, were the junior, senior, German, scientific, academic and philosophical. These latter departments afforded the highest educational opportunities: they comprised a literary course which led to the degree of Bachelor or Master of Arts, and the philosophical course leading to the degree of Bachelor or Master of Philosophy. The physics and chemistry apparatus and the biology equipment were the equal of any of that day in the Northwest.

Among the faculty members there were always instructors and part time professors from the state university. Father Emonds himself was a scholar of no mean ability and was an eminent chemist, and his students recalled later how he and the professors from the university assembled about the "round table" striving to solve and produce chemical effects. As the Institute was a co-educational college there were always women among the faculty and of these in the first years there was a "Mrs. G. Overberg, A.B.," and

Father Emonds' sister, Miss A. D. Emonds, who had had a good European cultural background. Later, for several years there were two Franciscan nuns whom Father Emonds had welcomed from Germany; one who had taught in French schools before the 1870 war, and who conducted the French courses, and the other who was a proficient German scholar.

The attendance for the first ten years was very good; in the banner year it had risen to 266 students. But Catholic college competition entered the field; the Dubuque diocesan college (Loras College today) awoke from its Civil War dormancy, and the new Davenport diocese, in which Iowa City was now included, started its St. Ambrose college at Davenport, not far from Iowa City. By 1888 the number of students at St. Joseph's Institute began to dwindle substantially and in 1891 its doors were permanently closed.

That the Institute flourished as long as it did, in the face of severe difficulties and competition, was an amazing tribute to the genius of Father Emonds. His idea had been a bold and brilliant one, and had he received any assistance from other churchmen, his college, working in cooperation with the state university, would probably have survived and would have proved a most valuable experiment in Catholic higher education.

Now, his health failing, his physician urged him to try the climate of the Pacific coast. For almost thirteen years he carried on his pastoral duties in the state of Washington at Tacoma and Seattle. But as his health further deteriorated he returned in 1903 with a shattered constitution to the land of his nativity, and three years later this priestly builder of pioneer Iowa returned his soul to his God in the shadow of the towers of Cologne's cathedral.

RT. REV. MSGR. MATHIAS M. HOFFMAN
Dyersville, Iowa

An appeal for letters and documents concerning the life of Fr. Francis Xavier Seelos, C.S.S.R., who died in the yellow fever epidemic in New Orleans on Oct. 4, 1867, has been issued in conjunction with his cause for beatification.

Father Seelos was born in Fuessen, Germany, on Jan. 11, 1819. He joined the Redemptorists and volunteered as a missionary to the United States. He was ordained in this country on Dec. 22, 1844. He served in Pittsburgh, Annapolis, Cumberland and Baltimore, Md., before coming to New Orleans.

Book Reviews

Received for Review

- Auzou, George, *The Word of God*, Approaches to the Mystery of the Sacred Scriptures. Translated by Josefa Thornton. B. Herder Book Co., St. Louis. \$4.75.
- Bouscaren, Anthony, Ph.D., *Communism Theory and Practice*. Paulist Press, New York. 25c. (paperback)
- Citizenship & Democracy, edited by Sr. James Eugene, C.S.J. Paulist Press, New York. 25c. (paperback)
- Darwin's Vision and Christian Perspectives, edited with an Introduction by Walter J. Ong, S.J., and a Foreword by John Wright, D.D., Bishop of Pittsburgh. Macmillan Co., N.Y.: 1960. \$4.00.
- Glenn, Paul J., *A Tour of the Summa*. B. Herder Book Co., St. Louis. \$5.00.
- Latchford, Rev. Stephen, S.J., *The Labor-Management Bargaining Table*. Paulist Press, New York. 25c. (paperback)
- The Book of Josue, with a Commentary by Joseph J. De Vault, S.J. Paulist Press, N.Y. 75c. (paperback)
- Weyl, Nathaniel, *Red Star Over Cuba*, The Russian Assault on the Western Hemisphere. Devin-Adair Co., N.Y. \$4.50.
- Whalen, William J., *May a Catholic Be a Mason?* Paulist Press, New York. 25c. (paperback)

Reviews

McAuliffe, Clarentius, S.J., *De Sacramentis in Genere*. Herder Book Co., St. Louis. Pp. xv + 224. \$4.00.

FROM PERSONAL EXPERIENCE in the classroom Father McAuliffe knows that the seminary professor of dogmatic theology is faced with a serious problem if he tries to carry out the wish of the Church, namely, the teaching of theology in Latin. For reasons mostly beyond his control, the professor must attempt to explain the deepest mysteries of our Faith to willing young men in a language in which they are, for the most part, ill-trained. To obviate this difficulty is the primary purpose of this textbook. In simple, clear Latin Father McAuliffe outlines, explains and proves the various conclusions of sacramental theology. Whichever he thinks he is using an unfamiliar word, he adds the English equivalent in parenthesis. A three-page glossary provides the key for still other difficult words and verb forms.

This attempt at simplicity and clarity is the chief merit of this book. Its terminology and manner of presentation are personal to the author. He heads each section with a *Conclusio* instead of a proposition or thesis. The explanation of terms which follows is very clear and punctuated with up-to-date examples. After arguments deduced from Sacred Scripture, tradition or reason, the author co-relates the conclusion under discussion with particular sacraments and offers solutions for the problems which stem from the application of the general conclusion to the particular sacraments. This immediate tie-up of general principles

with particular problems in sacramental theology is enlightening—and good pedagogy.

Father McAuliffe offers little positive theology in his manual. Arguments from Sacred Scripture are sketchy and bare; they in no way indicate the wealth of dogmatic teaching which Sacred Scripture has to offer. This lack of sufficient emphasis on biblical theology mars the over-all advantages of the book. The stress today is rightly on striving to bring as much of the *kerygma* as possible into dogmatic theology, so that a blend of positive and scholastic theology will be produced—a blend that will also provide us with priests best trained for every phase of teaching and preaching the Word of God.

Some of the *Conclusiones* which Father McAuliffe chooses to defend come as a surprise. He holds, for example, that sacramental grace is immediately conjoined to the *res et sacramentum* and not to sanctifying grace (pp. 89-92, 96-101). This is an attractive theory. Its obvious conclusion, that actual sacramental graces are present to sinners who have received the sacrament validly but illicitly, means that in certain sacraments (e.g., Confirmation or Matrimony) the recipients will be aided by these actual graces in the performance of the duties of their state of life.

The author seems to hold for specific institution of the sacraments by Christ (p. 135 ff). This he explains by stating that the Church could not totally change the matter of any sacrament, nor add anything essential to it, nor substantially change the form of any sacrament. The practical historical difficulties connected with this position, especially with regard to the sacraments of Confirmation and Orders, are not thoroughly discussed nor faced. In the treatment of the oft-discussed phrase of the Council of Trent, *salva eorum substantia*, Father McAuliffe seems to argue that substance must be taken in the meaning of the results of the combination of specific matter and form. His defence of this position and his interpretation of the definition of substance, given by Pope Pius XII in his *Constitutio Apostolica de Sarcis Ordinibus* (AAS, 40, p. 5, par. 1), are aprioristic arguments which neglect the conflicting voice of history.

On the very controversial and speculative matter of sacramental causality, Father McAuliffe agrees with the theory of intentional causality proposed by Cardinal Billot and exposed so clearly by van Noort (p. 112 ff). This theory, however, has recently come up for severe criticism by W. Van Roo, S.J., in his book, *De Sacramentis in Genere*, (PUG, Romae: 1957). No mention is made of Van Roo's deep probings into the nature of instrumental causality in the light of Christ's humanity and the modifications he has introduced into the theory of intentional causality as the result of his study.

Because of the profound problems facing the student in the study of sacramental theology, this textbook, clear and concise though it is, will hardly be of great use to the student unless it is the textbook followed and explained by the professor himself. For its method

and approach are just different enough from the standard manual to create confusion in the ordinary student. Whether many professors of dogmatic theology will be anxious to introduce this text may be questioned; first, because it stands alone without any companion volumes in the other fields of dogmatic theology; and secondly, because of its lack of emphasis on biblical theology. It is a reference book, however, which every professor of sacramental theology should have at his elbow. He cannot but profit from its simplicity, clarity and directness.

REV. D. EHR, S.V.D.
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Techny, Ill.

Kusch, Erich B., *Rom, Mai's Auslandtaschenbücher Nr. 16*. Verlag "Volk und Heimat", Buchenhain vor München. Pp. 163. DM 8.90.

This is a difficult book to review for American readers. Most time-harassed Yankee vacationers would find a German guidebook more of a hindrance than a help in their whirlwind tour of Rome. So much more the shame of not having an English guidebook patterned on the style of this informative yet compact pocketbook. Reading a few of its chapters before the march on Rome would add to the delight of even the shortest visit—and a lifetime in Rome is all too short!

Erich B. Kusch begins the tour with a short essay on Rome's history from the legend of Romulus and Remus to the foundation of the Italian Republic in 1946. In a second essay Herr Kusch describes the geographic details of the city set on seven hills. Since the book is for Germans, Austrians and Swiss, Kusch devotes a few interesting paragraphs to a history of the German colony in the city. German-speaking pilgrims, merchants, bakers, brewers and artists tramp Rome's cobbles once again. What a pang of nostalgia grips the exile's heart when Kusch recalls the German inns that once clustered about the Spanish stairs! What Roman student's soul is so dead that he no longer recalls the Austrian beer and bratwurst of the Wiener Bier Haus at Villa della Croce, 22?

After paying a tribute to the average Roman's predilection for cats—the Pantheon houses a colony of them—Erich Kusch goes on to much more serious things. He clearly and concisely lectures us on the machinery of Rome's city government. In a few well chosen phrases he marshals and identifies the various legions of policemen who patrol and decorate Rome's streets with the variety and splendor of their uniforms.

Rome is a tourist's dream; tourism is the Eternal City's main industry. The infuriating persistence of an army of hucksters badgering you to buy rosaries, cameos, or cheap shrines to the Madonna testifies vividly to the city's unemployment problem. Since 1949 the metropolis has counted at least 50,000 jobless each year, and Rome is no place to be out of work—the cost of living is high.

Perhaps the most interesting chapter in Kusch's *Rome* treats of Roman society. "Mamma" is queen of Roman family life. She may not know or even care how her husband makes his living, but her sons make

few important decisions in their lives without first consulting "Mamma". And if "Mamma" is queen, then the children are kings in the Italian family. No sacrifice is too great to make for their happiness. In crowded buses or trams young Giovanni will sit while "Mamma" and even "Grandma" stand heavily laden with the day's shopping. Since the climate and the size of the family turns the people onto the street, even the casual visitor can catch a glimpse of the Italian household. And let him be satisfied with this. Though the average Roman may be the friendliest person in the world at a streetside cafe, he rarely introduces any but his closest friends to the intimacy of his home.

The gay tourist seeking local color will not want to miss the feast of the Romans—the *real* Romans—of Trastevere. The celebration begins on July 15 with a procession in honor of the Madonna della Carmine. Once the procession is out of the way the feasting continues for another fourteen days. Kusch compares it to Munich's *Oktoberfest*. But instead of *Münchner Bier* the revellers swill away hogsheads of Frascati wine. For the tourist who would rather see Rome without the Romans, let him plan his schedule so that he will arrive on or about August 15. From then until September 1 the Romans surrender their town to the tourists and head for the cool hills or the sea. Though the Forum and all the churches remain open, practically all the shops are closed for the holidays.

No guidebook of Rome would be complete without an essay on the Vatican and the papacy. The author takes us through St. Peter's and the Vatican Museum. He supplies a handy diagram of the ceiling of the Sistine Chapel. Each section of the diagram is numbered and the tourist can easily identify each character in Michelangelo's creation of Creation with a minimum of crooked neck!

In a section labeled "Things Worth Seeing", Kusch misses very little. He sketches in a few words the salient features of Rome's ancient history as carved in her monuments. In a city of fountains one can afford to be selective. Kusch chooses six that are of special interest. The most important of Rome's six hundred churches are singled out for special attention and characterized by date, style of architecture, and identifying marks of human interest.

Hotels, restaurants, theaters and movies, not to mention the best bars and nightclubs, find their place in Mai's *Auslandtaschenbuch Nr. 16*. Catholics will appreciate the listings of confession times in the major basilicas. If you are in Rome during Lent you can hear Mass at the proper stational church by consulting the list on page eighty. The titular churches of the German and Austrian Cardinals are noted and the generalates of the major religious orders are marked by street address and telephone number.

In one hundred and sixty-three pages Erich B. Kusch brings us a splendidly complete guide to Rome. One's only regret is that it was written in German and not in English. What a shame that English-speaking tourists will never have a chance to read Kusch's "Twelve Golden Rules for the Traveller Abroad".

Rule No. 1 every tourist, whether German or American, should almost carve on his heart:

Remember: in Germany you are one German among millions. Abroad you are the one German whose words and acts paint an unforgettable picture of your country for all the world to see!

EDWARD DAY, C.S.S.R.
Oconomowoc, Wisconsin

Glanzman, George S., S.J., *The Book of Deuteronomy*,
Parts One and Two. Pamphlet Bible Series,
The Paulist Press, New York. Pp. 79 and
96. 75c ea.

Last January the Paulist Fathers began publishing a series of pamphlets on the Bible. A pamphlet is to be issued each month until the entire Bible has been covered, or if you will, "pamphletized." The pamphlets are prepared by members of the Catholic Biblical Association of America; in other words, the various authors are qualified for this particular work. Each pamphlet contains an introduction to the book that is being considered; it is followed by the text of the book itself. This text is taken from the Confraternity edition. At the end of each pamphlet is a Self-Teaching Quiz on the Commentary as well as on the Bible text itself. The price of each pamphlet is 75c, with an over-all price of \$7.50 for twelve issues.

In introducing the Pamphlet Bible Series, the General Editor, Father Neil J. McEleney, C.S.P., gives its purpose: "For years now, Biblical scholars have known that the general public has tremendous respect for the Bible. People buy the Bible in such quantities as to make it a best-seller. But they do not read it very much, and they understand it less. The Pamphlet Bible Series hopes to remedy the situation at least in some small measure. It has been prepared with the needs of modern readers in view."

What are the needs of modern readers concerning the Bible? The first need is to have a clear, readable and accurate text. This need the series fills, since it uses the Confraternity translation. This translation has been made from the original languages of the Bible and its excellence has been acclaimed by many scholars. It is in modern English and therefore present-day readers will not find archaic or obsolete words and expressions, as they do in the older translations.

The second need of modern readers is a guide to the reading as well as to the understanding and interpretation of the text. In the Bible Series the introductions serve this purpose. The very first pamphlet is devoted completely to an introduction to the first five books of the Bible, called the Pentateuch. It would have been very helpful to modern readers if an introduction to the entire Bible had prefaced the series.

In satisfying the need for a guide to the reading and the understanding and the interpretation of the text, the various authors have presented the answers to such problems as the name of the book, its origin, its purpose, its style. They have then proceeded to comment in the text. In accomplishing this task, the authors have given what might be called an "essay type" of

commentary, rather than studying one verse at a time. Modern scholarship is very evident in these commentaries; thus the readers will have at their disposal not only a guide to the reading of the text, but also the latest scholarship to help them to understand and interpret the text.

Ten volumes in this series have already been published. We have already mentioned the introductory pamphlet; it is called "The Law Given Through Moses." Two pamphlets were issued on Genesis, two on Exodus, one on Leviticus, two on Numbers, and two on Deuteronomy. Thus there have been ten pamphlets for the first five books of the Bible. As there are forty-five books in the Catholic version of the Old Testament (there are seven less in the Jewish and Protestant editions), the number of pamphlets for the entire series will run to a considerable number. Yet the convenience of having the text of a book in one or two pamphlets, together with a commentary, offsets whatever inconveniences the number as such may present.

The two pamphlets listed at the head of this review are on the book of Deuteronomy. The same format as in all the pamphlets is followed: in the Introduction Father Glanzman considers the title of the book, its outline, its style, its vocabulary, the origin and purpose of the book. He then begins his commentary; there is Moses' First Discourse, which takes up nearly all of the first four chapters of the Deuteronomy. The First Part of Moses' Second Discourse follows, covering the end of chapter four to chapter eleven. The second pamphlet contains the commentary and text of the remaining chapters of the last book of the Pentateuch.

Modern readers will truly find in this Pamphlet Bible Series an incentive to increase their reading of the Bible. There is no better way to read the Bible than to read it often and even daily. As these pamphlets contain less than a hundred pages, it will be easy to read one in a short time. It is suggested that readers take up the pamphlet, read the instruction and commentary, and then the Text. Let this be done without delay, even on troublesome passages. Then a more leisurely reading should follow. Read the introduction again. Then read the commentary on a particular section, and turn to that part of the text on which the commentary has been made. Afterwards, it would be a good idea to turn to the self-teaching quizzes to determine how much has been gleaned from the reading.

The Paulist Fathers are to be congratulated on the publication of their Pamphlet Bible Series. The format, the print, the arrangement, all contribute to make this series an investment that costs little, yet yields unusual dividends. The readers will have the text of the Bible, a scholarly commentary, and a ready quiz all in one. It is to be hoped that this series will become popular, and that all Catholic homes, or for that matter all Christian and Jewish homes, will soon have these pamphlets scattered around where members of the family will see them, pick them up, and read, read, and re-read them.

REV. G. H. GUYOT, C.M.
Kenrick Seminary
St. Louis, Missouri

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Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CARDINAL-ELECT JOSEPH E. RITTER

ON FRIDAY MORNING, DECEMBER 16, Catholics of the United States were overjoyed with the report from the Vatican that another member of the American Hierarchy, the Most Reverend Joseph E. Ritter, Archbishop of St. Louis, was elevated to the Sacred College of Cardinals by our gloriously reigning Sovereign Pontiff, Pope John XXIII. All members of the Catholic Central Union, like the priests and the people of the Archdiocese of St. Louis, have special reason for rejoicing over this new and very singular recognition which has come to Archbishop Ritter: His Eminence is Episcopal Protector of the CCU, having graciously accepted this office as successor to the late illustrious John Cardinal Glennon.

America's newest Cardinal was born on July 20, 1892, in New Albany, Ind., the fourth of five children. His great-grandparents came from Germany: his paternal ancestors were from Coblenz; his mother's family, which was part French, came from the Alsace-Lorraine region.

Cardinal-Elect Ritter was ordained in 1917 after completing his theological studies at St. Meinrad's Seminary in Indiana. In 1933, at the age of forty-one, he was appointed Auxiliary Bishop and Titular Bishop of

Hippus to assist Bishop Chartrand in the administration of the Diocese of Indianapolis. One year later, Bishop Chartrand died and was succeeded by his capable Auxiliary. When the See of Indianapolis was raised to the status of an archbishopric, its Ordinary was accordingly elevated to the rank of Archbishop.

When the renowned John Cardinal Glennon died immediately after receiving the Red Hat in 1946, Archbishop Ritter was appointed by Rome as a new Ordinary of the historic Archdiocese of St. Louis. A short time after his assignment to St. Louis, Archbishop Ritter received the pallium and was made an Assistant at the Pontifical Throne. His election as a member of the Sacred College is something of a climax to a most eventful career of one of America's leading Churchmen.

Our Cardinal-Elect has distinguished himself in many fields. Perhaps his greatest contributions to the welfare of the Church have been in the field of social justice and charity. He is recognized far beyond the borders of his native United States as an undaunted champion of racial minorities. What is not so well known is the fact that Cardinal-Elect Ritter has probably done more than any other member of the American



Our Episcopal Protector

Hierarchy to advance the cause of refugee resettlement in the United States. Largely through his energetic leadership, the Bishops' Resettlement Council was organized in 1947. The many Catholic refugees from various war-torn countries of Europe and Asia have no greater champion in the U.S. than Cardinal-Elect Ritter.

The officers and members of the Catholic Central Union tender their most heartfelt felicitations to their esteemed Episcopal Protector. They pledge to His Eminence their homage, respect and fidelity. May it please Divine Providence to grant Cardinal-Elect Ritter many more years of fruitful leadership in this era of uncertainty when such leadership is so urgently needed.

State Branch Conventions

California

THE 61ST ANNUAL CONVENTION of the German Catholic Federation of California was held in St. Boniface Parish, San Francisco, September 4 and 5. The SS. Peter & Paul Benevolent Society served as host to the forty-four delegates in attendance.

The convention opened officially with a Solemn Mass celebrated by the Rev. Donald Gander, O.F.M., the Commissary of the Federation. Rev. Raphael Vonderhaar, O.F.M., preached the sermon. After a brief interval for breakfast, President Fred Arnke called the first business session to order. At this session Mr. Anton Voss of Los Angeles extended an invitation to all the delegates to participate in the German Day celebration, scheduled for Los Angeles on Sunday, September 11. The treasurer's report indicated that, as of July 24, the Federation had liquid assets of \$644.73.

The delegates gave serious consideration to the choice of convention dates for next year. Experience has proved that the Labor Day weekend entails certain encumbrances on the Arrangements Committee because of the scarcity of both commodities and services. It was decided at a subsequent meeting to hold the annual convention on October 28 and 29 in 1961.

At the request of Mr. Edward F. Kirchen, a financial report of the annual picnic was given. Gross receipts amounted to \$2,015.25. Father Donald then gave a most interesting report of the national convention in Little Rock. He commented with discernment on the major addresses delivered at the national convention. However, he devoted most of his remarks to the *Declaration of Principles* adopted at Little Rock, a document which he urged all the delegates to read and study most carefully.

The new Kolping House in San Francisco occasioned an enlightening address by Mr. Anton Voss. He explained to the delegates that the idea of a Catholic home for young men away from home was always of primary concern to the Kolping Society. He stated that statistics show that ninety per cent of our Catholic youth away from home live in non-Catholic residences. He pointed out that out of 200 marriages among Kolping Society members in Los Angeles, there has not been a single case of divorce up to the present time.

At the convention dinner, which brought the first day's activities to a conclusion, Rev. Denis Arujo of India was the guest speaker.

In the course of the business sessions during the second day, Father Raphael Vonderhaar spoke on the lay apostolate. He asked that President Arnke be authorized to appoint a special committee of three delegates to promote the lay apostolate in the Federation.

The following officers were elected for the ensuing year: Fred Arnke of San Francisco, president; Emil Block of San Jose and Peter Hipp of Sacramento, vice presidents; Fred Bohner of San Francisco, financial and corresponding secretary; John Koslofskus of San Francisco, recording secretary; Richard Holl

of San Francisco, treasurer; John Bohner of San Francisco, marshal. Rev. Donald Gander will continue as Commissarius.

Missouri

An atmosphere of enthusiasm and gratifying accomplishment prevailed at the joint conventions of the Catholic Union of Missouri and the Missouri Branch of the NCWU, October 15-17, in O'Fallon, where the Reverend Raymond F. Diermann and the people of Assumption Parish served as hosts. The motto of the national convention, "A vital and exact awareness of (our) intellectual, social and apostolic responsibilities" (Pope Pius XII), provided the theme of this convention.

The delegates attending the opening joint session of the Catholic Union and the Women's Union were accorded a warm welcome by Father Diermann. Mr. James Schmidt, City Attorney, extended the greetings of the Mayor of O'Fallon. The president of the local Chamber of Commerce, Mr. Richard B. Saali, revealed that the population of O'Fallon had mushroomed from 790 to 1,951 (when the C.U. last met in this town) to a total of 3,770 inhabitants.

Before delivering his presidential message, Mr. Omer J. Dames read a message from President Richard F. Hemmerlein of the CCU, in which it was announced that the 1961 convention of the national organization would be held in Syracuse, N.Y., August 25-30. Mr. Edwin F. Debrecht presented a report of the Central Bureau Assistance Committee which had approved the contribution of \$700.00 to our headquarters in St. Louis. Monsignor Anthony T. Strauss commented on the recent assignment of Monsignor Suren, director of the Central Bureau, as pastor of St. Stephen Protomartyr Church in St. Louis. He announced that Mr. Don A. Livingston, Ph.D., has been appointed to serve as associate director of the Central Bureau.

The highlight of the Saturday afternoon business session was a credit union group discussion under the chairmanship of Mr. Andrew F. Hustedde. Mr. Hustedde stressed the dual aim of the Credit Union movement: to encourage people to save, and to provide assistance in times of financial need. Delegates were urged to promote the observance of Credit Union Week and to encourage attendance at the Gold Mass and breakfast which was scheduled to be held at Sts. Peter and Paul's Church in St. Louis under the sponsorship of the Catholic Union. Mr. Joseph Brueggemann, Field Representative of the Credit Union League of Missouri, was guest speaker at this session. He strongly recommended the strict observance of sound credit union policies and suggested the need for more rigid examination of our state-chartered credit unions. He also favored the establishment of Catholic parish credit union conferences and offered the assistance of the Credit Union League of Missouri in bringing about their formation.

Mr. James H. Zipf, chairman of the Resolutions Committee, introduced timely resolutions on the following subjects: Our Holy Father and the Hierarchy; Sunday Observance; Opposition to Obscene Literature;

Our Convention Motto; the Beatification of Father Kolping; Freedom in Education; Need for Further Judicial Reform.

The third day of the convention, Sunday, October 16, was devoted to the observance of the 24th Annual Catholic Day of the St. Charles Deanery. The procession of the delegates on this bright fall day from Assumption High School to the Church for the Solemn Mass at 11:45 A.M., was an inspiring sight. Rt. Rev. Monsignor Victor T. Suren, director of the Central Bureau, was celebrant of the Mass at which the Most Reverend Glennon P. Flavin, Auxiliary Bishop of St. Louis, presided in the sanctuary. Rt. Rev. Monsignor A. A. Wempe, spiritual director of St. Louis and St. Louis County District League, delivered the sermon.

The convention banquet, following the Pontifical Mass, attracted a substantial gathering which included three Monsignori, seven Reverend Fathers and some 150 officers, delegates and visitors. Bishop Glennon P. Flavin, representing Archbishop Ritter, in a brief message, commended the delegates and encouraged them to continue the good work in the lay apostolate. The principal speaker on this occasion was Dr. T. A. Brady, vice-president of the University of Missouri, who spoke on "Freedom in Education." His address shed much light on the several factors which threaten free educational institutions in this country today. Through the efforts of past-president Herman J. Kohnen, copies of the full text of this informative address were distributed to the delegates for their careful study.

The most important item of business on the third and final day of the convention was the election of officers. The new officers include the following: Frank J. Weber, president; Wm. G. Ahillen, vice-president; Fred J. Grumuch, corresponding and financial secretary; Herman Kohnen, recording secretary; Raymond T. Percich, treasurer. Rev. Walter J. Fuchs is spiritual moderator.

A Most Satisfactory Response

AS OF DECEMBER 19, less than one month after the Central Bureau's letter of solicitation was mailed, a total of 294 donors contributed \$2,355.25 in response to the appeal. Among the donors were a rather large number of Bishops and Archbishops as well as priests. With such an auspicious beginning, our 1960 Central Bureau appeal bids fair to be another successful endeavor.

A Bishop of one of our Western dioceses enclosed with his donation a brief and encouraging letter in which he stated: "I enjoy reading *Social Justice Review*, and particularly appreciate the articles by Liam Brophy of Dublin. I have not found his writings in any other publication, and have wondered a number of times who he is. Perhaps you could tell me something about him at your convenience."

The Central Bureau, of course, was only too happy to oblige the interested Bishop.

1961 National Convention Committee Formed

AT A SPECIAL MEETING, held on November 19 in Syracuse, representative leaders of the New York State Branch, CCU, chose the following to comprise the Arrangements Committee for the 1961 national convention: Andrew P. Reschke of Syracuse, chairman; Mrs. Mary Filser Lohr of New York City, co-chairman; Arthur L. Schimel of Syracuse, secretary; Wm. F. Hemmerlein of Syracuse, financial secretary; Marcellus A. Eichenlaub of Syracuse, treasurer; John P. Hemmerlein, Jr., of Syracuse, youth chairman.

The meeting on November 19 also set a goal of \$3,000.00 for convention expenses. The various local Branches were assigned their quotas.

Obituary

Charles J. Frey, a member of Holy Family Society in Waterbury, Conn., and a Life Member of the CCU (#129) since October 27, 1943, departed this life on November 14. As a result of his death, Mr. Frey's name has been transferred to our In Memoriam roll of honor at the Central Bureau, where his name is the 259th so listed.

Born in France, Charles J. Frey was a son of the late August and Sophie (Breckmacher) Frey. He was a member of St. Cecilia Parish in Waterbury where he established a commendable record as an active lay Catholic. At the time of his death, Mr. Frey was maintenance control assistant at the Chase Metal Works.

Mr. Frey is survived by his wife, Kathryn E. (Zwick), one brother and five sisters. Funeral services were held on November 16, with burial in St. Thomas Cemetery, Thomaston. (R.I.P.)

Miscellany

THE NEW CHALICE which was contributed to the Central Bureau by the Catholic Life Insurance Union of Texas at the national convention in Little Rock, has been given to the East-German Province of the Jesuits for use in their seminary and novitiate. The chalice was given in memory of the late Very Reverend Jacob Lenzen, spiritual director of the Life Insurance Union.

During the month of October, St. Elizabeth Nursery in St. Louis, which is operated by the Central Bureau, received a donation of \$500 from Mrs. George E. Bullock. The contribution was secured through the good offices of Mr. Fred J. Grumich, president of the Nursery's Board of Directors and a member of the CCU's Board of Trustees.

During the month of July, visitors at the Central Bureau included Rev. Leonel Carvalho of San Luis do Maranhao, Brazil, and Mr. Francis W. Morege of Kenya, East Africa. Both of these gentlemen are interested in parish credit unions and were referred to the Bureau by the managing director of the Missouri Credit Union League.

DECLARATION OF PRINCIPLES

Adopted by the 105th Convention of the
Catholic Central Union (Verein) of America
Conducted at Little Rock, Ark., August 5-10, 1960

(Concluded)

Bishop John N. Neumann, C.SS.R.

January 5 of this year marked the one-hundredth anniversary of the death of the Venerable John N. Neumann, C.SS.R., fourth Bishop of Philadelphia. At the age of forty-eight, the saintly Bishop dropped dead on a street in Philadelphia, his physical energies prematurely exhausted by a life of heroic sacrifice and labor for the salvation of souls.

John Nepomucene Neumann was born in the Sudetenland, Bohemia. His desire to serve God in the missions of North America brought him to our shores as a student for the priesthood. Ordained in 1836 by the Bishop of New York, he trudged the Niagara frontier for four winters. He was indefatigable in building schools as well as churches. In 1840 he joined the Congregation of the Most Holy Redeemer (Redemptorist Fathers), and was consecrated Bishop of Philadelphia by Pope Pius IX a decade later. He traveled his vast diocese by canal boat, stage coach, railway, on horseback and afoot. Master of eight languages, he found use for all of them in his quest for souls. However, it was to the German immigrants, so much in need of spiritual ministration in their native tongue, that the missionary Bishop rendered his greatest service.

The Catholic Central Union (Verein) has several reasons for a special interest in the beatification cause of the Servant of God, the Venerable John N. Neumann. As Bishop of Philadelphia, the saintly prelate promoted our organization and assisted it by his prudent counsel in the days of its infancy. Also, Bishop Neumann was outstanding in his promotion of the Catholic parochial school—a cause very dear to the Central Verein from its very inception. Finally, the spiritual and temporal welfare of the German immigrants of the past century were the primary concern of both the holy Bishop and our respected organization.

Although the pending beatification of Bishop Neumann should enlist the interest of all Catholics in the United States, those of German extraction, and most especially members of the Catholic Central Union, should feel a special obligation to aid in the promotion of this cause. The centenary of Bishop Neumann's death suggests the timeliness of renewed interest in his beatification. However, there are other circumstances which emphasize this timeliness.

One of these circumstances is the present plight of the Germans of Bishop Neumann's native Sudetenland: approximately two-and-a-half-million Sudeten Germans are living in exile, having been despoiled of all their possessions and forcibly expelled from their homeland in 1945.

A second circumstance dictating greater interest in Bishop Neumann's cause is current challenge to Catholic education. Very properly is the holy Bishop universally recognized as a pioneer promoter of Catholic parochial

schools. Our Catholic people in the United States may derive hope and encouragement from this Servant of God, as they bear the open coffin in front of the main altar of the Church of the Minorites in Cologne, Germany. During the fortnight which ensued, 50,000 followers of Father Kolping filed reverently past their Father-Founder, praying for his early beatification as they begged his assistance in their own needs.

Father Adolph Kolping

On March 27, Father Kolping was re-interred in a new, light oak casket in the crypt of the Church of the Minorites, where he has been resting for almost a century. His Eminence, Joseph Cardinal Frings, Archbishop of Cologne and International Protector of the far flung Kolping Society, honored the occasion with his presence.

Having been informed by the International President of the Kolping Society, Msgr. Dr. Bernard Ridder, that the cause of Father Kolping was making steady progress, the Catholic Central Union (Verein), assembled in its 105th annual convention, urges its members to pray for the beatification of this saintly social pioneer and champion of the workingman. We recall that Father Kolping's great apostolate was achieving its full stature about the time the Central Verein was founded. Also, our organization, with its instinct for constructive social action, has always demonstrated a special interest in Father Kolping and his programs. Finally, a kindred spirit has prompted many Kolping Societies in the U.S. to affiliate with the Catholic Central Union. In the light of these facts, our organization and its members can afford to be indifferent to the cause of Father Kolping only at the cost of being unfaithful to our principles, ideals and historical antecedents.

Bishop Niels Stensen

Modern man is deeply and understandably impressed by the vast and awesome scientific developments that encompass him. Because these developments are part and parcel of the material world, man is tempted to elevate science to the summit of all knowledge and scholarship and let material things displace the spiritual entities of his life, as if there were not room for both or as if there were a conflict in which one had to exclude the other.

Man in his whole being continues to yearn deeply for the things of the spirit; for he is never satisfied with a spiritual vacuum. Thus we witness in Christendom signs of an increasing longing for real ecumenical unity. The CCU of A, therefore, believes that it is opportune to invite serious attention to a man who is not yet well-known in America. This man is a model of the essential unity of science and religion. At the same time he is also a model of ecumenical unity. He is the saintly 17th century Danish convert, Bishop Niels Stenson (also known as Steno).

Stenson was and is a universally respected anatomist of the first order; a pioneer in the science of crystallography; the father of modern geology and the founder of paleontology. He was also an eminent theologian.

Among Stenson's many anatomical achievements was the discovery of "Stenson's duct" of the parotid (salivary)

vary gland, and the first clear demonstration that the heart is a muscle. Sir William Osler, famous Canadian and Oxford University Professor of Medicine, a Protestant, wrote in 1913 of Stensen: "No one should have a warmer place in our memory than the anatomist, geologist and theologian, whose name is on our lips in connection with the duct of the parotid gland."

Professor William H. Hobbs of Ann Arbor, Michigan, testified (1916) to Stensen's unusual scientific competence: "Steno is a pioneer of the observational methods which dominate a modern science. If we except Leonardo da Vinci, . . . there was no writer on natural science before the 18th century, who in accuracy of observation, in cogency of reasoning, or in discrimination of judgment, might be compared with the learned Dane."

Stensen was a saintly man of God who clearly recognized and lucidly stated the essential harmony and unity of all truth, scientific and theological, under God. His scientific researches brought him ever closer to the Creator of all visible things.

Stensen called the anatomist "the forefinger of God," which points out the handiwork of God in the body's structures and functions. On one occasion, while dissecting a corpse, he uttered the following expression of faith: "Beautiful is that which we see; more beautiful that which we know; but by far the most beautiful is that which we do not comprehend." Stensen continued his scientific researches, including his celebrated achievements in geology and paleontology, for several years after his conversion.

It was the holiness of the Church which especially attracted Stensen. This impressed him to the extent that he strongly desired to achieve personal perfection and holiness. There followed his ordination and an increasing quest for one great goal: to serve God and the souls in his care to the utmost of his ability, because of his intense love of God.

Our own beloved Cardinal Muench has written: "Steno's achievements were many and great; but the achievements which stemmed from his personal sanctity are undoubtedly those which will be reckoned greatest in the eyes of God. It is this sanctity which today many hope soon to see endorsed by the Church's decree of beatification."

Each of the last three Pontiffs has spoken very favorably of Stensen. In 1938, on the 300th anniversary of Stensen's birth, Pope Pius XI, speaking through Eugenio Cardinal Pacelli, Secretary of State, likened the name of Stensen to "a shining star which draws the mind up to the most sublime heights of truth and virtue," and expressed the hope that his beatification procedure would be initiated. In 1953, on the occasion of the translocation of Stensen's tomb in Florence, Pope Pius XII said that Stensen's "whole life proves how little science and belief mutually exclude each other, or rather, on the contrary, how much they—when genuine—mutually support each other." In October, 1959, on the occasion of the initiation of Stensen's process before the Sacred Congregation of Rites in Rome, Pope John XXIII said: "We would like, however, to call special attention to a trait which, to us, is actually most characteristic of the apostolate of Stensen: his zeal to lead non-Catholics back to the Church."

The members of the CCU of A are urged to pray for the beatification of this holy man of God, this brilliant scientist-theologian, who dearly loved his separated brethren—Bishop Niels Stensen.

What Mission Help Means

FAR REMOVED AS WE ARE from the distant outposts of Christendom in foreign lands, we may find it difficult to visualize the true plight of the consecrated men and women who are serving in those missions. Not being able to appreciate adequately the sacrifices made by these devout priests, Brothers and Sisters, we are not in position to sense the urgency of their needs nor the depth of their gratitude when we proffer a helping hand.

There is certainly no better way to discern the mind of the missionary than direct correspondence. The many letters that come to the Central Bureau every week from missionaries working on every continent provide an intimacy of contact which is as revealing as it is rewarding. We would like to share this experience with our readers to fullest possible extent. However, since circumstances make impossible the publication of all mission letters received, we shall here quote from a few of them selected at random. These letters, we venture, disclose the mind and the heart of the missionary as nothing else can.

A missionary in Assam, India, who receives *Social Justice Review* gratis, regularly expressed his appreciation as follows:

"Life here in the jungles can be really hard, not so much because of the heat or the amount of work to be done, as because of the heavy cross of solitude. We feel ourselves completely cut away from everything and everybody. This condition, for me, is indeed a great penance. Your magazine opens a window on the world. We are kept in touch with what goes on there. We read good articles, the items of interest. In a way, your magazine makes us feel less alone. So, thank you again a million times."

Another Indian missionary finds books and magazines sent by the Central Bureau very helpful. He writes:

"I am most grateful to you for your kind letter of March 28, stating that you are forwarding two parcels of books. Today I have received the two parcels. I am delighted with the choice of books sent to me. While expressing my gratitude, may I request that you be kind enough to continue to send me such books and pamphlets. Those who benefit by your gifts will certainly pray for your intentions."

The following excerpt from a letter of another Indian missionary speaks for itself:

"Today (June 3) is the twenty-first anniversary of my sacerdotal ordination. For the past twenty-one years I have been celebrating my Mass on June 3 for the Central Bureau. Had it not been for the timely help I received from the late Mr. F. P. Kenkel, I would never have become a priest. I thank you most sincerely for the great favors received from the Central Bureau of the CCU. In particular, I wish to express my gratitude for the good books, the Mass vestments and other gifts sent to me from time to time."

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donation to the Central Bureau

Previously Reported: \$2,476.87; Mrs. Mary Voerg, Mo., \$5; Ill. State League, NCWU, Ill., Don. Call, \$20; Rev. Paul F. Huber, Del., \$100; Rev. Walter J. Fuchs, Mo., \$2; Rt. Rev. Msgr. J. G. Hoelting, Mo., \$2; Rev. Bernard S. Groner, Mo., \$10; C. T. Hagan, M.D., Kans., \$2; E. F. Debrecht, Mo., \$2; Wm. Mersinger, Mo., \$2; Robert F. Reschke, N.Y., \$2; A. T. Albrecht, N.Y., \$2; John W. Beck, N.Y., \$2; Rt. Rev. Msgr. Leo B. Schmidt, N.Y., \$2; E. Lukaschek, N.Y., \$2; Rev. James Foley, O.S.B., Ark., \$2; Joseph H. Gervais, N.Y., \$2; Frank Spahitz, Pa., \$2; Cyril J. Furrer, Mo., \$2; James H. Zipf, Mo., \$2; Arthur L. Schemel, N.Y., \$2; Richard F. Hemmerlein, N.Y., \$2; John Mueller, Mo., \$2; Alois Weimar, N.Y., \$2; John S. Reiner, Ill., \$2; Wm. Wittmann, N.Y., \$2; Total to and including Dec. 12, 1960, \$2,635.87.

Chaplain's Aid

Previously Reported: \$47.60; CWU of N.Y., Inc., N.Y., \$25; St. Louis Co., St. Louis Dist. League, \$10; St. Francis de Sales Ben. Soc., Mo., \$7.50; Total to and including Dec. 12, 1960, \$90.10.

Catholic Mission

Previously Reported: \$2,815.89; August Springob, Wis., \$10; Mrs. Al Di Donato, Pa., \$8; St. Louis Co. Dist. League, CWU, Mo., \$13.30; CWU Br., Ark., \$10; N.N., Mo., \$100; Estate of Anna M. Nachbar, Minn., \$154.14; Mrs. C. Mueller, N.J., 75c; C.V. Mission Fund, \$262.72; N.N. Miss. Fund, \$17.50; M. & T. Miss. Fund, \$41.26; Meissen Trust Fund, Int. Income, \$16.88; Osnabrueck Tr. Fund, Int., Inc., \$16.88; CWU of New York, Inc., \$40; A. Springob, Wis., \$10; Mr. & Mrs. L. Zgodzinski, Ohio; \$10; Florence P. Huekels, Iowa, \$2; M. & T. Miss. Fund, Int., Inc., \$21.25; Osnabrueck Trust Fund, Int. Div., Inc., \$4.26; Meissen Trust Fund, Int., Inc., \$4.26; Geyer Trust Fund, Int. Div., Inc., \$25.51; N.N. Miss. Fund, Int. Div., Inc., \$65.00; Mrs. E. Morrison, Pa., \$5; Mrs. Cyril Echele, Mo., \$5; Miss Genevieve McCartin, N.Y., \$5; Mrs. Clara A. Gibbons, Ill., \$5; Frank C. Schneider, Ind., \$190; Miss Marie C. Gaspari, N.J., \$5; Mrs. R. M. Franta, Minn., \$2.50; Our Lady of Snows Miss. Circle, N.Y., \$25; Our Lady of Snows Miss. Circle, Mo., \$10; Mrs. Kay Curran, Mich., \$1; Miss Jane Wing, S.C., \$1; Columbian Ladies Guild, Pa., \$24; Total to and including December 12, 1960, \$3,898.33.

Donation for Microfilming

Previous Contribution to June 30, 1960: \$1,235.00; Previous Current Contribution fiscal year: \$375.26; Ill. State League, NCWU, Ill., \$50; Total Current Fiscal Year Contribution up to December 12, 1960, \$425.26.

St. Elizabeth Day Nursery

Previously Reported: \$17,998.95; From Children Attending, \$1,407.00; United Fund, \$4,168.30; U.S. Milk Program, \$33.76; Int. Div., Inc., \$27; Srs. of Humility, \$14.37; Don. Board Members, \$6; Don. Sewing Ladies, \$3.75; Designated Gift, \$134.95; Total to and including Dec. 12, 1960, \$23,794.08.

Christmas Appeal

J. A. Moore, Pa., \$5; Mrs. W. H. Siefen, Conn., \$10; St. Louis & Co. Dist. L. NCWU, \$100; John P. Pfeiffer, Tex., \$50; Paul J. Schmid, Ind., \$2; Frank C. Schneider, Ind., \$10; Wm. Griebel, Md., \$2; Mrs. Anna Phillip, Ind., \$20; Wm. C. Bruce, Wis., \$25; Rt. Rev. Msgr. Chas. P. Schmitt, V.G., Mo., \$2; Elizabeth Schutte, Ill., \$10; Cyril J. Furrer, Mo., \$25; Mrs. Alois J. Kuehler, Tex., \$1; Most Rev. H. B. Hacker, D.D., N.D., \$10; Most Rev. Leo A. Pursley, D.D., Ind., \$100; Rev. Thomas Glynn, Conn., \$5; Rev. Edward C. Kramer, N.Y., \$20; Most Rev. Joseph M. Mueller, D.D., Iowa, \$50; Rev. C. F. Moosman, Pa., \$10; Rev. John R. Phelan, Mo., \$10; Robert H. Reschke, N.Y., \$10; B. N. Lies, M.D., Kans., \$25; Rev. Stanley Esser, Kans., \$10; Most Rev. John H. Paschang, D.D., \$25; St. Joseph's Benn. Assn., Tex., \$10; Rev. Herbert J. Melies, Mo., \$100; Rev. Gerard Poelker, Mo., \$10; Most Rev. Albert R. Zuroweste, D.D., Ill., \$25; Most Rev. James J. Byrne, D.D., Idaho, \$10; Rev. John P. N. Fries, Pa., \$10; Teresa Gall, Mo., \$5; Rt. Rev. Wm. A. Hamtil, Mo., \$3; Most Rev. G. P. Flavin, D.D., Mo., \$25; Rev. Vincent L. Naes, Mo., \$5; A. W. Neuwoehner, Iowa, \$10; Most Rev. Leo J. Dworschak, D.D., N.D., \$25; Rt. Rev. Msgr. Paul A. Dippold, N.J., \$10; Frank T. Weber, Mo., \$10; Miss Minnie Voss, Pa., \$2; W. Herman Mutschler, Pa., \$3; Immaculate Conception Altar Soc., Mo., \$10; Edwin T. Fiebiger, Mo., \$2; Dr. Frances C. Rothert, Ark., \$5; Marie B. Pellan, N.Y., \$2; John S. Reiner, Ill., \$10; Mrs. Sophia Weist, N.Y., \$1; I. J. Uttenweiler, Conn., \$3; Mrs. Adolf Schrudler, Tex., \$1; Peter P. Hiegel, Ark., \$10; Rev. Arthur J. Mersinger, Mo., \$5; Rev. E. J. Fallert, Mo., \$10; Frances Knobbe, Mo., \$5; James H. Zipf, Mo., \$5; Jos. B. Goedeker, Mo., \$2; Joseph Knobbe, Mo., \$2; Joseph Matt, Minn., \$10; Eleanor Kenkel, Mo., \$5; Miss Josephine & Mrs. Bertha C. Hohn, Conn., \$2; Mrs. John Fiegen, Ill., \$5; J. A. Kistner, Pa., \$5; Mr. & Mrs. Arthur M. Conrad, Mo., \$2; Mrs. H. C. Kuehler, Mo., \$1; Miss Melva Gardiser, N.M., \$1; Frank Everding, Mo., \$5; Teresa Konsbruck, Minn., \$1; John Fischl, Pa., \$1; John L. Steinbugler, N.Y., \$5; Miss Margaret Hisman, Ill., \$5; Rev. John M. Louis, Mich., \$3; Mrs. Joe Eckart, Ark., \$1; Mr. & Mrs. Clen Suellentrop, Kans., \$5; Mrs. F. A. Schrameyer, Pa., \$1; T. J. Arnold, Ark., \$25; Rosary Altar Soc., N.J., \$5; Mrs. F. A. Schrameyer, Pa., \$1; T. J. Arnold, Ark., \$25; Rosary Altar Soc., N.J., \$5; Mrs. Emily Deuthsch, Conn., \$1; Jos. P. Rewinkel, Conn., \$5; Frank C. Gittinger, Tex., \$10; Otto Leiblein, N.Y., \$3; Rt. Rev. Msgr. J. Neumann, Ill., \$25; Agnes & Ann Winkelmann, Mo., \$5; Mrs. Mary L. Underriner, Ill., \$2; Mrs. Russel A. Myers, Tex., \$10; Rev. Hubert Bekker, N.Y., \$5; Carmelite Sisters, D.C.J., Tex., \$10; Rt. Rev. Msgr. Paul F. Loeffel, Ill., \$5; Rt. Rev. Msgr. John M. Mulz, N.Y., \$10; Daniel J. Gercke, Ariz., \$15; Walter L. Matt, Minn., \$3; Rev. John G. Engler, Pa., \$3; Rev. J. Chiodini, Mo., \$5; Rev. Jos. Steinhauser, Wis., \$3; Mrs. Matt Post, Ark., \$10; Rev. M. M. Hoffman, Iowa, \$20; Mrs. Frances Wessels, Mo., \$1; Gerhard J. Sander, Ill., \$3; J. V. Kirchhoff, Mo., \$2; Rev. Francis J. Kelly, S.T.L., Mo., \$25; Rt. Rev. Msgr. J. W. Eckl, N.Y., \$2; Mrs. E. Alice Stoessel, Mo., \$5; Raymond Auer, Mo., \$5; A. J. Feldhaus, Mo., \$1; August Rechner, Ill., \$10; Notre Dame High School, Ill., \$5; H. B. Schnelten, Ill., \$5; Mary Luepke, Mo., \$5; Rev. Fred Wieberg, Mo., \$2; Franciscan Fathers, Mo., \$5; Rt. Rev. Msgr. B. J. O'Flynn, Mo., \$25; Rev. Thomas J. Hederman, Mo., \$5; Mrs. Anna Kraus, Mo., \$1; Rev. J. F. Frommerz, Ohio, \$5; Fred A. Gillson, Ill., \$5; Holy Family Fathers, Mo., \$3; Rt. Rev. Msgr. A. A. Wempe, Mo., \$10; Sister M. Clarita, O.S.F., Ill., \$2; Miss Betty Behan, Mo., \$1; W. Heidenry, Mo., \$1; E. J. Hartnett, Mo., \$5; E. L. Zoernig, Mo., \$10; Rev. Anthony Kiefer, Ill., \$5; Dorothy Abernethy, Okla., \$1; Theodore H. Gerdes, Mo., \$1; F. J. Holthaus, Kans., \$5; Total to and including December 12, 1960, \$1,272.00.